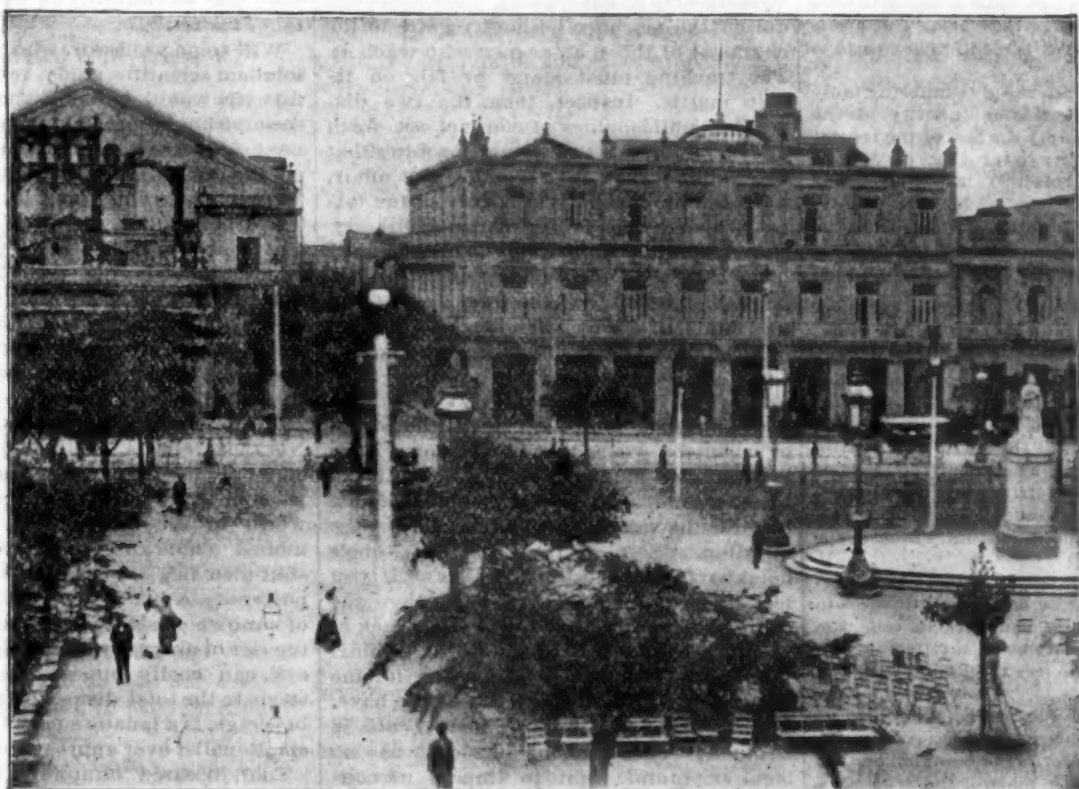


Zion's Herald

WEDNESDAY, MARCH 19, 1902



CENTRAL PARK, HAVANA

[See Page 364]

Cuba Libre

*Here once great Christopher, his voyage o'er,
His dream no longer dream — the rounded sphere
Brought by his faith to demonstration clear —
Adoring knelt upon this verdant shore.
Then wast thou free ; the ceiba branching high,
The sea-bird wheeling o'er thy coral strand,
Were not more free ; but since, unbappy land,
Who bath not beard thy agonizing cry,*

*Naked and bleeding, bound by tyrant chains,
Pearl of the tropic seas cast to the swine !
Would'st thou be free indeed ? — Ob, be it thine
To serve one Master, who by bitter pains
Redeems the sorrowing world, His own to be.
Heed well His sovereign Word — the Truth shall make
you free.*

— REV. JOHN FOX, D. D.

THE POINT OF VIEW

DR. MARVIN R. VINCENT, in a baccalaureate sermon at Columbia College a few years ago, uttered truths which may profitably be compared with recent words from educational centres. Speaking on "The Debt of Power," he said:

"Culture is as aristocratic as titled nobility. Culture is too often regarded as absolving its possessor from all obligation to ignorance and rudeness, and as conferring the right to develop culture as an end unto itself. The tendency of culture is to ignore uncongenial facts in striving after an ideal which shall do away with the facts; and to build up isolated, ideal personalities which are as irresponsible to the world's piteous appeals as is the exquisite effigy on a sarcophagus to the tears which bedew its marble feet.

"Culture, knowledge, taste, practical skill—any form of power—is impaired and perverted to the degree in which it misses the element of ministry, holds itself absolved from debt to mankind. . . . This is the truth which youth will do well to face as it faces the world and steps out from the quiet halls of study to take its place and its part in the world. Culture is obligation. Knowledge is debt. The world is creditor, not you.

"The thing which the world is suffering most from today, the troublesome quantity in the social equation, is simply the fact of the refusal of one section of society to recognize its debt to the other. . . . the protest by the upper side against the claim of the under side. Ignorance, degradation, stupidity, do not justify the protest of wealth and culture against their claim. They constitute the claim, and emphasize it.

"I give you, then, this truth with which to face the world's work and warfare. You are not your own. You owe yourselves to the world. Whatever birth, fortune, education, may have given you, society has a right to draw on it. Have you thought something? You owe the world your thought. In any case you are debtor, to tell what your thought has found, if your thought strikes at a social falsehood or knocks out a window in a moss-grown wall of social or religious custom which keeps out the light.

"Remember that literary and artistic pursuits, while they may be beautiful ministers to humanity, may be only ministers to self. Remember that there may be an intellectual and esthetic sensuality, no less than a physical and gross sensuality.

"You are debtors. The worse the world is, the more it needs the good man. The more ignorant it is, the louder is the demand on the Christian scholar. The place of the true man today is *in* the world, not *above* it."

Contrast the tone of the above with the following recent utterance of President Pritchett of the Massachusetts Institute of Technology:

"The drinking of beer and wine is not a crime; it is not even a thing that is immoral. It is a question for each man to judge for himself. . . . I believe we serve the interests of temperance better by treating the question of teetotalism as a less important matter and by following the truth as we see it courageously and firmly. Whether you should become a total abstainer or a moderate user of wine is a far less important question than whether, having made up your mind on this question, you follow the truth as you see it, courageously."

We assume that Mr. Pritchett is a gentleman with high ideals of conduct, utterly sincere in his convictions, and that his motive is to counteract the worse evils of



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the saloons. But this present teaching with regard to beer and wine does not get character from the man here advocating it. It has been, and is, held by men of the most diverse moral quality. We must examine the teaching without regard to the character of the man or men who teach it. The teaching must stand or fall on its own merits. Inspect, then, the two dissimilar philosophies of conduct set forth above. Compare the former teaching that true human life is a community affair, with the narrow individualism of the latter, which contends for personal liberty and denies the obligations to one's neighbor. Here is all the difference between the good Samaritan on the one hand, and priest and Levite on the other.

Consider the wrong done the young student. It encourages self-indulgence in that which is not necessary to growth in body, mind, or soul. It teaches the youth of seventeen years that his personal taste is of greater moment in the formation of his character than is courageous teetotalism for the sake of brother man. On the question, "Self vs. the good of one's neighbor?" such leadership says: "If you feel like it, put self first, only have the courage of your convictions." The lack of moral breadth, of largeness of ethical view, is most painful—no passion for the masses or sympathy with those who have. The motto of the liquor paper, *Truth*, is adopted: "One element of society has no legal or moral right to impose its conscience upon another element."

Another prominent educator, Professor Atwater, of Middletown, is receiving praise from liquor organs for attacking the current teachings about alcohol. When asked: "Do you see any reason why, accepting the result of your investigations as to the food value of alcohol, even moderate drinking should be encouraged?" he replied: "I do not; while many reasons which I should have stated had I been delivering a temperance lecture instead of reporting a scientific investigation, exist against the formation or indulgence of such a habit."

But why—in the name of humanity, we ask—why is he not delivering a temperance address? We yield to none in admiration for his scientific investigations. But he says of his experiments: "Their purpose and nature are such that they give no evidence regarding its [alcohol's] pathological or toxic action." Yet—public interest centres wholly in his dogmatism on the very point where his experience gave no evidence. He insists: "We should not teach our boys that it is ordinarily a poison in the sense in which that word is ordinarily used," although his experiments gave no evidence! Moreover, he had not studied the evidence in the nervous or circulatory organs. He notes that "the evils from its improper and excessive use is one of the most serious facts with which the physiologists, socialists and moralists today have

to deal." "I think he [the boy] should be taught that it would be better for the community at large if there were less drinking," "but whether we should teach . . . even the advisability of abstinence is another matter."

Will some professor, who has given teetotalism scientific study, tell us what fearful evils would ensue if the upper half of society should practice abstinence for the next fifty years, and all pull together to get the under half of society on its feet? Why refuse to enter the lists for humanity? The drink evil is here, colossal, fortified, garrisoned by the forces of greed and selfishness, and slaying poor humanity like defenceless sheep, while the wise and strong refuse to come to the help of the weak. Our quibbles about "real temperance" must be maintained, though the earth be filled with woe!

Oh, for a blaze of Christlike purpose! Not those effects of alcohol which the scientist alone can read after painstaking experiment, but these effects which stare the world in the face—these, we are summoned to note and to remove. No need to shut men in glass cases to learn the dread power of alcohol—we need only come out of our own closets! And any man who, in the face of everyday knowledge of the drink evil, can coolly oppose the slightest obstacle to the total disuse of alcoholics as a beverage, is a fanatic such as no wild-eyed emotionalist ever approached.

Poor, diseased humanity has made her experiment with alcohol. The lessons, correctly drawn, are read and known of all who will. No need of "poor men's saloons," "canteens," "kommers," to further prolong this experiment. What lack we yet? The spirit of helpfulness, even to self-sacrifice, in the upper walks of life. How pertinent these words of Hugh Price Hughes:

"What can we do? A thousand things. At any rate, let us do this one thing: *Let us place ourselves at the right point of view.* . . . Let us reserve some sacred moments every day to contemplate, through Christ's compassionate eyes, the sin and the misery of mankind. When our hearts are moved, we shall soon discover some method, great or small, of relieving that misery and sin."

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

King Edward and Ireland

THE growing bitterness of feeling between the British Government and the people of Ireland is glaringly exhibited to the world by the decision of King Edward not to make his contemplated visit to that island. He is said to have acted in compliance with the judgment of his cabinet in this matter, and therefore the entire responsibility for the consequences rests upon that body of eminent statesmen. The action of the cabinet in advising the King not to make the tour is attributed to the furious anger aroused by the applause of the Irish Nationalists when the news of the defeat and capture of General Methuen was read in the House of Commons. Farseeing Englishmen not connected with the government deplore this change in the royal program because they realize that the Irish people will take it as an insult, an open vote of lack of confidence which will serve to intensify their opposition to English rule.

The Hague Peace Treaty Ratified

THE international treaty of peace agreed upon by the conference held at The Hague several years ago, was formally ratified without division by the Senate in executive session on Friday of last week. Such action was a foregone conclusion. There was some discussion, but no debate. The countries now party to this treaty are: Germany, Austria, Belgium, Denmark, Spain, the United States, Mexico, France, Great Britain, Greece, Italy, Japan, Luxemburg, Montenegro, Netherlands, Persia, Portugal, Roumania, Russia, Serbia, Sweden and Norway, Turkey and Bulgaria. Its provisions are binding only on the contracting powers in case of war between two or more of them, and cease to be obligatory when a non-contracting power joins either of the belligerents. This treaty aims to make warfare as humane as possible, and ultimately to establish permanent peace. It prohibits the use of "dum-dum" bullets, which tear terribly; the use of poison or poisoned arms; the improper use of a flag of truce, the national flag or military ensigns, also the enemy's uniform, as well as the distinctive badges of the Geneva convention. The treaty also specifies, among other things, that there shall be no treachery;

that those who have laid down their arms or are without means of defence shall not be killed; that the enemy's property shall not be seized or destroyed unless demanded by the necessities of war; that arms, projectiles or material of a nature to cause superfluous injury shall not be employed; and that orders declaring "no quarter" shall not be given. This treaty has been mercilessly ridiculed as being incapable of realization, but at the same time the ideal and hope of universal peace continue to grip the minds of the more enlightened with increasing power.

Anti-Trust Laws Void

THE United States Supreme Court recently declared the anti-trust law of Illinois unconstitutional, and in so doing made a ruling which in effect destroys similar laws in Georgia, Indiana, Louisiana, Michigan, Mississippi, Montana, Nebraska, North Carolina, South Dakota, Tennessee, Texas and Wisconsin. In each of these States as well as in Illinois the anti-trust law contains an exception in favor of live-stock and agricultural products in the hands of the raiser or producer or of labor organizations. The Federal Supreme Court, however, holds that an anti-trust law must make no exceptions. It must apply indiscriminately to all combinations. Otherwise it is a violation of well-known provisions of the Constitution, particularly the fourteenth amendment, which declares "that no State shall deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of laws." The faulty section was so interwoven with the remainder of the statute that it was perfectly clear to the court that the exemption in favor of farmers and stock-raisers was an integral part, and not merely incidental. Had the Supreme Court taken the view that the exemption could not be sustained and permitted the remainder of the law to stand, it would have been assuming legislative powers. The opinion was delivered by Justice Harlan, Justice McKenna dissenting. This decision in no way affects the validity of the Sherman anti-trust law under which the Attorney General of the United States is proceeding against the railroad combinations.

Rural Free Delivery

RURAL free delivery will probably be made a part of the permanent postal system at this session of Congress. The House has passed a bill classifying the rural service and fixing the compensation of employees. The maximum salary of carriers was raised from \$500 to \$600 per year. Special agents in charge

of divisions are allowed not to exceed \$2,400 per annum; special agents from \$1,300 to \$1,600; route inspectors from \$900 to \$1,200; clerks from \$900 to \$1,200. There are four classes in each grade. In the House the provision to place the carriers under a contract system was debated for several days and then eliminated, and the salary system substituted.

British Military Reforms

THE new army plan devised by Mr. Broderick, which has received the approval of Parliament, is being favorably commented upon by military experts. It pleases the people because it seeks to recruit and maintain the troops in good fighting trim without resorting to conscription. In this respect the British War Office has made a radical change in its methods. The leading features of the new system include an increase of pay to a shilling daily, in addition to a maintenance; recruiting for a term of three years, and the choice only of men of proved good character and best physical qualities for re-enlistment. The only objection to the new method, practically, is that the better inducements to join the army may cause farm laborers to leave the rural districts, and thus seriously affect the agricultural interests.

Postal Currency

THE "post-check" bill now before Congress, which was introduced in the Senate by Mr. McMillan and in the House by Mr. Gardner, both of Michigan, provides for printing one, two and five-dollar bills in the future with blank spaces on the face so they can be filled in by the holder and used as checks in sending small amounts by mail. As long as the blanks remain unfilled the notes will pass from hand to hand, the same as the bills now in use. When it is desired to send one in the mails the blanks are filled in with the name of the payee, his city and State, a 2-cent postage stamp is placed in another blank space, and canceled with the initials of the sender in ink, the name of the sender is signed on the back, and the bill is at once changed from currency into a check on the United States Government, having all the safety of a bank check and ready for inclosure in a letter. When the payee receives this check, he treats it just as he would any other check—indorses it, goes to the nearest bank or post-office, and has it cashed. When the canceled note finally reaches the Treasury Department it is replaced by a new one with the spaces unfilled. This bill also includes a provision for the issue of a fractional currency with blank spaces similar to the bills of larger denomination. The postage stamp placed

on the bill when transformed into a post check is the government fee for issuing a new bill. The advantages of the system as outlined require no elucidation. They are apparent at a glance, especially to the person who has suffered the inconvenience of making a special trip to the post-office for a money-order when desiring to make a small remittance. Many officials and a long list of manufacturers and business houses throughout the country have endorsed this plan. The men in charge of the bill are urging the people everywhere to write to their representatives in Congress in support of the measure.

Government of Spain

THE Spanish cabinet resigned last week when informed that the resignation of the finance minister, Senor Urzaiz, was irrevocable. Premier Sagasta was asked by her majesty, the queen regent, to organize a new cabinet to include all sections of the Liberal party, and has consented to do so. The formation of a cabinet is complicated with the question of the ascension to the throne of young Alfonso XIII., who is expected to become king on May 17, at the youthful age of sixteen. Owing to his physical weakness and immature mental development, the regency may be continued. Information as to his condition was recently conveyed to the Pope, who replied that it appeared to be imperative that Alfonso should not be crowned for three or four years. Before the Pope makes a final decision he will consult with the queen regent and the coming king.

Enterprising Japanese

A PARTY of distinguished Japanese financiers is *en route* to this country for the purpose of making a tour of the principal cities of the United States. Count Masayoshi Matsukata, several times premier and for many years minister of finance of Japan, heads the delegation. The object of their tour is to study American institutions, and especially to become better acquainted with our financial methods. It is also quite probable that their visit will have a bearing on the fifth national industrial exhibition of Japan, which will be held at Osaka, the largest commercial city of Japan, in 1903, under the direction of the imperial government. Invitations have been sent to foreign manufacturers to place samples of their products on exhibition at this exposition. A special building will be set aside for this purpose, and the government proposes to exempt all exhibits for the sample building from the operation of the customs tariff, provided they are re-exported within two months from the time the exposition closes, and is also trying to arrange special freight facilities.

Isthmian Canal Question

OWING to the evident disposition of the Colombian Government to drive a sharp bargain in exchange for the transfer of a clear title to the Panama Canal Company so it can sell out to the United States, there has been such a loss of interest and weakening of confidence that it is extremely doubtful if Congress takes definite action at this session. Senator Morgan dragged the Hepburn Nica-

ragua Canal bill before the Senate last week without showing proper respect for certain other senators, thereby incurring the indignation of Senator Hanna, who has announced himself as an advocate of the Panama proposition. In the event of inability to decide upon a route, the Senate may adopt the plan proposed by Senator Spooner. This provides for the acceptance of the offer of the French company on condition that, after a thorough investigation by the Department of Justice, the President is satisfied of the ability of the French company and the Colombian Government to make a clear title to that property; and if this investigation shows that a clear title cannot be made, the President is authorized to proceed with the construction of the Nicaragua canal as provided by the Hepburn bill.

Ship Subsidy Bill

THE Hanna-Frye Ship Subsidy bill, previously noted in these columns, occupied the attention of the Senate much of the time last week. Opposition to it is strong. Mr. Vest said that 73 per cent. of the entire subsidy given to the Atlantic Ocean would be paid to one corporation — the International Navigation Company — which would receive \$1,700,000 of the \$2,600,000. In this way, he said, the subsidy would go largely to fast liners which do not carry the farmers' products, but manufactured luxuries which do not come directly from the farmer, but from the trusts. Mr. Allison of Iowa indicated that he was not quite satisfied with the measure as it now stands, and gave notice of amendments he proposed to offer, limiting the time of its operation and the amount of money to be paid from the treasury annually for this purpose. The view of the extreme opposition is that the bill is wrong in principle, unjust, vicious and pure class legislation, while its advocates maintain that by the payment of subsidies the government will aid in the development of a merchant marine which will be of inestimable benefit to the general commerce of the nation. The Senate passed this bill by a vote of 42 to 31 on Monday afternoon.

John P. Altgeld

JOHN P. ALTGELD, ex-governor of Illinois, who died suddenly at Joliet, on March 12, after delivering a speech at a pro-Boer mass-meeting, was a most interesting political and sociological character. He was born in Germany, and brought to this country while yet a child in arms. After battling with hard conditions during his youth, he was admitted to the bar in Missouri in 1869. In 1874 he moved to Chicago and began the active practice of law. That city has since been his home and centre of operations. In politics, which he entered when he became a lawyer, he was known as a Democrat with populist and socialistic ideas. He admired Henry George, supported W. J. Bryan strenuously in both his campaigns, and is generally credited with being the author of the distinctive features of the famous "Chicago (Democratic) platform" of 1896. He was a man of unusual ability, and had admirers in all parts of the country, some of whom were

politically his opponents. While serving as governor he attracted national attention by pardoning Fielden, Schwab and Neebe, the anarchists, and by disagreeing with President Cleveland over the sending of Federal troops to Chicago during the great railroad strike of 1894. It is said of him that when approached with the petition to pardon the anarchists he told some of the petitioners that it would cost the political life of the man who did it, yet after due examination he granted the pardons. He died poor, but could have made millions by allowing certain franchise bills passed by the legislature to become laws without his signature, but he vetoed them. When taxed by a friend with the folly of his municipal ownership platform when he ran for mayor of Chicago in 1899, he gave this characteristic answer: "Of course I know that we probably cannot get municipal ownership in your lifetime or mine, and maybe not in the lifetime of your children, but it is the right thing, and by preaching it now we are helping the people to come to it earlier than they otherwise might." This reply to a certain extent reveals the powerful but partially expressed ideal of social conditions towards the realization of which he worked with desperate earnestness, and which caused him to make the mistakes usually made by over-zealous reformers.

To Help Negro Preachers

A UNIQUE and commendable line of educational work is being started in the South by John C. Martin, of New York city, head of the John C. Martin Educational Fund. Rev. W. B. Rankin, D. D., formerly district secretary of the American Bible Society, is associated with Mr. Martin as secretary of the organization. Headquarters have been opened in Columbia, S. C., and plans are being laid to reach the 20,000 Negro preachers of that State, and then extend the system to other States. "With the Negro," says Mr. Martin, "his church is his temple, his school-room, his amusement hall, his social club, and the centre of this life is the preacher. What the race needs is not more preachers, but better ones." The plan is to hold institutes in each county, at which free lectures will be delivered by experienced teachers. A regular course will be carried out. Special instruction in sermon-making will be given by Mr. Rankin, who will develop the theme and outline on a blackboard. At the first meeting, held in Aiken, sixty preachers were in attendance. Mr. Martin defrays all expenses.

Developments in South Africa

A HOPEFUL turn was given to affairs in South Africa last week when the announcement was telegraphed to the world that General Delarey, the captor of General Methuen, had released the latter and sent him to Klerksdorp where he could receive proper medical attention. This singular act has made a deep impression upon the British public, and is hailed by many as the coveted opening for successful peace negotiations. What passed between Delarey and Methuen while they were together has not been made public. Another suggestive

occurrence is the recent departure of Lord Wolseley on a mission to Cape Town. It is generally believed that he goes as a peace emissary, to advise General Kitchener, and do whatever may be necessary to hasten an honorable settlement of the conflict. He says, however, that he is merely taking the trip for the benefit of his health, and this statement is also made by the British War Office. Another reason given for the journey is that he wishes to gather data for a book of memoirs which he is writing. However this may be, it is noted that the announcement of his departure occurs at a time when the confidence of the British cabinet in General Kitchener seems to be weakening. The illness of Hon. Cecil Rhodes is also significant. He is looked upon as the one man who caused the war, and in the estimation of many people is responsible for its prolongation. He exercises great power in South Africa. The probable effect of his death is already being discussed. His wealth is estimated at \$50,000,000 to \$75,000,000, and interest therefore centres in the nature of his will. He has large holdings in the De Beers diamond mine property. The supposition is that the bulk of his wealth will be devoted to the development of Rhodesia.

Evacuation Day Celebration

THE usual annual Evacuation Day celebration, which occurs in South Boston on March 17, was rendered noteworthy this year by the presence of Rear Admiral Schley as the guest of honor, and the unveiling of a handsome marble shaft on Dorchester Heights, erected by the Commonwealth of Massachusetts in honor of the farmer soldiers who marched up the hill in the darkness and constructed fortifications, thus hastening the departure of the British forces. Governor Crane unveiled the monument in the presence of a large and enthusiastic assembly, among whom were leading civil and military officials of the Commonwealth and distinguished visitors. Senator Lodge was the orator of the day. A military parade was one of the features. At night Admiral Schley was tendered a banquet by the South Boston Citizens' Association.

Teamsters' Strike

THE sympathetic strike involving teamsters, freight handlers, freight clerks and longshoremen, which threatened to paralyze transportation and building operations in Boston, was broken last week, and most of the strikers have either returned to work or are trying to regain their old jobs. The railroad companies had hired new men to handle the freight, and only a small percentage of the old employees were taken back at first, the roads refusing to discharge those who had stepped into the places of the strikers. The unions failed to gain their point, and are naturally not satisfied with the way the matter has ended, so that more trouble may be expected in the future. They did not have the backing of public sentiment because of the nature of their contention. The real issue was whether the Brine Transportation Company should or should not maintain itself independent from other master teamsters and the union employees, refusing to recognize

union labor in any way. The strike leaders sought to create a condition of public sentiment that would force the Brine Company to submit to union control, but the feeling aroused worked the other way and caused their defeat.

Evacuation of Cuba

GOVERNOR WOOD of Cuba is expected to reach Washington the latter part of this week for the purpose of discussing fully with President Roosevelt and Secretary Root the plans for turning over the control of the island to the natives. Barely six weeks remain in which to complete the arrangements for the transfer on the date fixed — May 1. The most important matter to be considered is the probable stability of the new government. In a recent communication General Wood expressed the opinion that the United States should not make a complete withdrawal, and that a representative of this Government should remain in Cuba until the Cuban Government is in working order. The right of the United States to pursue such a course was granted by Cuba when the Platt amendment was adopted. It is realized by representative Cubans as well as by the President that a strong hand will be needed to see that the native government is well started and that it properly fulfills all requirements. President-elect Palma fully recognizes the gravity of the situation, and is in communication with Cubans qualified to advise him on the subject.

Cuban Tariff Tangle

THE question of tariff concessions to Cuba is in the hands of a compromise committee of eight, representing the opposing factions of the Republicans in the House. There is some hope of an early agreement. A proposition for a 20 per cent. cut until December, 1903, has been accepted by mutual consent as a basis for a compromise, thus bringing this committee closely into harmony with the Ways and Means committee, which several weeks ago agreed to a 20 per cent. reciprocal reduction, without limitation of time. The beet sugar representatives are still aggressive in their opposition to a removal of the tariff. They maintain that if the Cubans require assistance it can be as effectively extended by a rebate or bounty. President Roosevelt still firmly insists that Congress shall fulfill the promises made to Cuba by President McKinley. He is giving the Congressmen a full opportunity to come to an agreement, and will send a special message to Congress only as a last resort.

Connecticut's Constitution

AFTER lengthy consideration and much debate the Connecticut constitutional convention, in session at New Haven, on Thursday of last week passed in final vote the resolution amending the State constitution so that hereafter the House shall consist of 168 members, one from each town, irrespective of population, and the Senate of 60 members chosen from equally populated districts. This gives the country towns a majority of 154 in the House and refuses the cities representation according to population. The vote on this amendment was so close that it was car-

ried by a bare majority of one. It will be submitted to the people of the State next November for ratification or rejection.

Railroad to Mexico

PLANS are being matured for the construction of a railroad from Laredo, Texas, to the City of Mexico, a distance of over one thousand miles. Articles of incorporation were filed in Salt Lake City last week. The name of the company is, "National Railroad Company of Mexico," and the capitalization is \$65,350,000. Edward H. Warren of New York is named as president, and George H. Smith, secretary. The plan of the new company includes the purchase of a number of short roads in Mexico and their consolidation into one system. It is believed in Salt Lake railway circles that the new line is backed by capitalists associated with Mr. Harriman in combining and controlling the railroad situation in the Middle West and Southwest.

EVENTS WORTH NOTING

A blizzard swept over North Dakota and the Canadian Northwest last week, paralyzing traffic for thirty-six hours.

Arrangements are being made to incorporate a Marconi wireless telegraph company in this country, with a capital of \$10,000,000.

With one exception all the Fall River mills have granted an advance in wages amounting to ten per cent., in order to prevent a strike.

The House committee on Territories has decided to recommend a joint bill providing for the admission of Arizona, New Mexico, and Oklahoma to Statehood.

The lower house of the Danish Parliament has approved the treaty providing for the sale of the Danish West Indies to the United States, and the treaty is now before the upper house.

It is announced that President Roosevelt has offered to Frank P. Sargent, chief of the Brotherhood of Locomotive Firemen, the position of commissioner-general of immigration, to succeed T. V. Powerly.

The steamer "Deutschland," having Prince Henry and suite on board, reached Plymouth, England, on Monday, after an uneventful voyage. Emperor William has arranged for a fitting reception for the Prince.

Charges have been submitted to the State Department against Powell Clayton, Ambassador to Mexico, specifying that he has financial interests in that country which his accusers consider inimical to his position as an Ambassador.

President Loubet of France has decided to visit the Czar of Russia on a date between May 15 and 18 next, accompanied by M. Delcasse, minister of foreign affairs, attended by his military staff and escorted by a squadron of five vessels of the French navy.

A life-boat, containing five persons who had been rescued from a vessel in distress and eight members of the Monomoy Life Saving Station, was capsized off Monomoy Point, Monday morning, and twelve occupants were drowned, Captain M. N. Eldridge, keeper of the station, being among the number. Suriman Ellis is the only one who escaped, and he owes his life to Elmer Mayo, of Chatham, who went to him in a boat. The disaster was due to the unmanageable terror of the passengers, which caused the oarsmen to lose control of the boat in the heavy sea.

NATURE-INTOXICATED

ONE of the most important of the practical religious lessons that need to be urged upon public notice at the present day is the need of Divine guidance. Men are naturally elated at the great triumphs of science in harnessing the forces of nature and compelling them to do the work of the trades and the professions, and are in danger of becoming fairly inebriated with the pride of power and the sense of success. If Spinoza could be termed a God-intoxicated man, many about us might be said to be nature-intoxicated. Science has done so much already that the tacit assumption of multitudes is that it is "almost" going to do tomorrow whatever today seems impracticable, or even impossible. Nature has been so obliging in the past, it is argued, what will it not do for man in the future?

The truth is, that nature has done nothing for man in the past. Man has done some things with nature, and the men of the next generation may do more yet. But what men work with are merely forces or matters or motions with which a beneficent and far-seeing Creator has endowed the world, prospectively to their subsequent discovery and manipulation by His noblest creature, man. Man simply treads haltingly, yet progressively, where God has walked before him. But for the stimulations of the Divine Spirit and the direction of an ever active and interested Providence, humanity would never have improved its opportunities in the study and application of the forces of nature. God was before nature, and remains as the permanent factor in and above nature. Man has never yet worked up to a position of independency of the Divine, and never will get beyond the need of heavenly instruction and fatherly guidance. Science may take us closer to nature, but it must never take us farther from God.

BIOGRAPHICAL SERMONS

IT is a wonder that more pastors have not found out the value of sermons on biographical subjects. The characters of the Bible, from beginning to end, are of a notable and edifying order, fraught with lessons of the highest and most profitable sort. They typify and embody all virtues and vices, and therefore abound in warning and instruction fitted to train our imaginations, awaken our consciences, guide our conduct, quicken our motives, and mold our lives. They involve and suggest a large part of the revelation which the Almighty has made to the race. Indeed, one of the most striking features of the Scriptures is the biographical wealth and scope. God has revealed His law not merely or chiefly in the form of precepts, but largely in the form of concrete examples. These examples have from the earliest times attracted and moved the heart of both childhood and age, and they are richer today in homiletical material than they ever have been, from the fact that the environment amid which these patriarchal, prophetic, kingly, and apostolic characters moved has been made more vivid to us by means of modern discoveries than they were to our fathers. Better than any other generation

are we prepared to vivify, to discern, and to reproduce the local coloring, the very atmosphere, of that ancient world.

With the researches, for instance, of Conybeare and Howson, Farrar, Lewin, Bruce, Ramsay, and Sabatier, to say nothing of a dozen other great scholars within reach, we know more about the world in which St. Paul lived, the ruling ideas which played about his life, the regions through which he traveled, and the work which he did, than even great scholars who lived in the centuries which preceded our own. The man who fails to utilize these gathered stores of accurate and edifying knowledge in his preaching must be blind to his opportunities. There is not a pulpit in the land which would not be enriched, broadened in its scope, and energized in its grip upon the conscience of its hearers by occasional sermons on the Apostle to the Gentiles, his training, conversion, mission to the Gentiles, sufferings and martyrdom. Moreover, no preacher can study such a record as that which St. Paul made without being toned and quickened in his own ministry and in his own spiritual life in an extraordinary way. And St. Paul is only one of the great characters of the Book. Why not set out, brother pastor, to preach sermons on David, Balaam, Moses, Abraham, Jacob, Solomon, Judas Iscariot, and other typical men of the Bible?

WHAT ABOUT THE JEWS?

THERE are few more shameful chapters in the history of religious relations than the treatment of the Jews by so-called Christians. Granted that there have been great provocations — that Jewish money-lenders have been merciless, that Jewish conceit has been very exasperating, and Jewish competition in most walks of life provokingly if not unbearably triumphant; granted that Jews are always a colony by themselves, a thoroughly alien element, obstinately refusing to mingle at all with the people among whom they live, and that the attitude of the Jews toward Christianity, as shown in their abominable ceremonies over one who has apostatized, is anything but complimentary to us — nevertheless, the bitter persecutions have been without sufficient warrant or adequate excuse. Without going into the distant past, what shall we say of the ferocious anti-Semitism which has disgraced Europe in the most recent decades, finding its culmination in the everyway outrageous conspiracy against Capt. Dreyfus, manifestly an innocent man, whom France still refuses to reinstate in his rightful position? What shall we say to the heartless measures of repression adopted in Russia and Roumania from which great multitudes have suffered unspeakably? They are all wrong, of course. And we hail with large satisfaction some tokens that a better condition of feeling is beginning to prevail. There are signs here and there of a growing appreciation of what Judaism has done for the world, and a disposition to do full justice to the modern descendants of those who in their ignorance put to death our Saviour.

There is, of course, a great difference, an impassable gulf, between Judaism and Christianity, and there was a time, not

so long ago, when people did not properly bear this in mind. Our grandfathers scarcely distinguished between the Old Testament and the New as a source of authority for doctrine and practice; and there are some good people even now who do not seem able to understand that the binding of the two revelations in one book by no means puts them on an equality in any respect. It is well, also, to remember the very marked difference between the religion of the Old Testament and that of the Talmud with its endless puerilities and absurdities. Very different, too, are the beliefs of the orthodox Jews and those of the modern rationalistic, materialistic departers from the ancient faith who seem to have lapsed into utter indifference, and to have no religion but crude money-getting and the worship of Mammon.

It must be confessed that the Jews, in spite of all their setbacks and discouragements, have marvelously prospered. Even numerically their growth is amazing. Fifty years ago they did not number over four millions; today they are not far from twelve millions. Statisticians tell us that they are growing at the rate of thirty-five per cent. more than any other people. Their capacity to excel in every direction is still more astonishing; and it is undoubtedly this which has drawn down upon them much of the hatred with which they have been visited in recent years. They hold the most influential positions in nearly every country of Europe. They are found in the front ranks of politicians, lawyers, bankers, editors, musicians, and artists. They do not much trouble the courts, jails, poor-houses, and insane asylums. By industry, frugality, morality, enterprise, and sheer brain power, they forge ahead wherever they are, and give all competitors the toughest sort of a time.

Have we any right to complain of this? The question answers itself. America has treated the Jews fairly; hence they are swarming to this country in great numbers. We must welcome them, and, though we cannot like some things about them, divest our mind of prejudice, and honor them for the priceless truths which have come to the world through their ministrations, and the good they have done and still are doing.

Whether Zionism, the movement to acquire Palestine and again set up a kingdom there, will amount to much, we have grave doubts. Whether the Jews as a body will accept Christianity within any period that can be calculated, during the century on which we have entered, for instance, seems very problematical. Scores of missionary societies have been long working among them, with no very extensive results. There are signs, however, of a growing willingness to hear the Gospel, and the Hebrew translation of the New Testament, accomplished quite recently, is making a deep impression. It is certainly our duty to win them, if possible, to that Saviour "who was born of the seed of David according to the flesh;" and, while they remain apart from us, to commend to them our faith by our works, treating them with all considerateness, all charity, all fairness, and that generosity which is owed by the strong to the weak, by the great masses of population of the land to the handful of strangers who have come among us for refuge.

Facts, Not Figurative Texts

OUR excellent neighbor, the *Watchman*, takes occasion, from the Sunday-school lesson of last Sunday about Philip and the eunuch, to insist, in the dogmatic way so common with our Baptist friends, that immersion was undoubtedly the form used by the evangelists — that it was a burial in and resurrection from the water. The famous text on which they rest so much (Romans 6: 4), after having wrested it from its connection and twisted it into a semblance of support for their contention, has been quite otherwise explained by the late Prof. Williams, of Delaware, Ohio, in the excellent little book on "Baptism" recently issued by the Western Methodist Book Concern; and this explanation, we believe, will stand all reasonable tests. We submit to any candid mind that a figurative expression of the sort there used, capable of a variety of interpretations, on the meaning of which equally good and able men diametrically differ, is too small a basis for the huge structure it has been made to support. Men in these days are increasingly impatient of the antiquated processes by which such flimsy foundations are compelled to do service in upholding intolerant doctrines. One solid fact is worth a dozen of these shaky theories. The fact is, that Methodism, by the work it has done for the world, by the saintly type of character it has produced, by the communities it has shaped into godliness, and the millions it has won to Christ, bears so plainly the stamp of Divine approval that it can well afford to calmly smile at the preposterous pretensions and absurd claims of those who would unchurch it, whether those pretensions come from such as deny that its ministry is properly ordained or from such as deny that it properly observes the sacraments. Differences of opinion as to the interpretation of Scripture texts are inevitable, but it is high time that men learned not to make so much of these ambiguous Bible words, and to refrain from denying, by their practices and positions, to others equal rights with themselves.

"Social Salvation"

THIS is the fitting title which the volume will bear — to be brought out at an early date by Houghton, Mifflin & Co. — containing the full text of Dr. Washington Gladden's remarkable lectures completed last week at the Yale Divinity School. So very important and timely are these addresses, that we have taken pains to present very full abstracts of them at the earliest moment. We trust that our ministers especially will study these reports, for there is no man on either side of the water better prepared to speak upon these burning subjects. But these lectures are not for ministers alone. No earnest, active student of "the mind that is in Christ" can read our excellent reports without securing new views, close at hand, of these problems. Our reporter says:

"Dr. Gladden's style is quiet but emphatic, serious yet with an occasional sparkle of real humor, deeply earnest and spiritual. One cannot doubt that he has the mind of Christ. Dean Sanders, in a little speech of appreciation at the close of his final lecture, mentioned the fact that in their correspondence Dr. Gladden had written him that he must hurry his lectures a little in order to return to Columbus to attend a meeting of the city council, of which he is an active and earnest member. The Dean thought the special forcefulness of the lectures to be due to this practical experience in the work of which the lectures spoke.

"Before the opening of the last lecture a hymn of Dr. Gladden's was sung. It expresses so well the spirit of the lectures and of the man that I

enclose a copy. You may desire to present it to your readers. These were the words:

"O Master, let me walk with Thee;
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

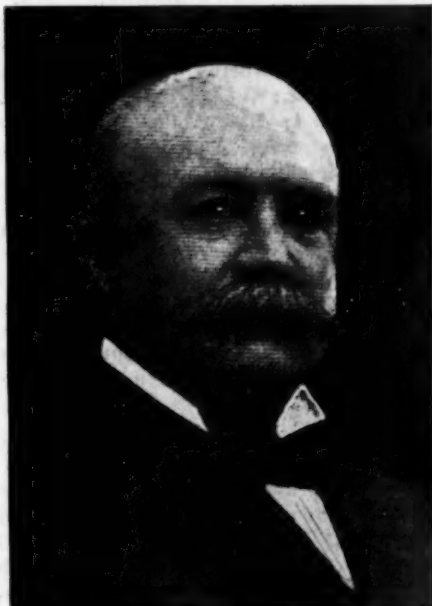
"Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me Thy patience, still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,

"In hope that sends a shining ray
Far down the future's broadening way,
In peace, that only Thou canst give,
With Thee, O Master, let me live."

A Model Business Man

ALL branches of the church of Christ are afflicted in the death of General Julius J. Estey, of Brattleboro, Vt., which occurred March 7, at the age of 57 years. Though connected with the Baptist Church and a loyal supporter of all of its local and general interests, yet he was too large a man to confine his love for the cause of Christ to any one denomination. The beauty and peculiar force and charm of his life were found in the fact that though at the head of great business interests, he never was too busy to find time for active personal work in the church and in an effort



THE LATE JULIUS J. ESTEY

to persuade others to enter upon the Christian life.

Though a generous giver to all churches and all good causes, he never felt, as so many do, that he was on that account excused from personal Christian service. Though at the head of the Estey Organ Company, a bank president, a trustee and patron of Vermont Baptist Academy at Saxton's River, active in the detail and management of the Vermont Baptist Convention, a member of the executive committee of the Missionary Union whose meetings he regularly attended, yet he found his chief delight until the very last in presenting Christ personally to individual men as the only sufficient hope and Saviour. This fact is very forcefully and inspiringly pre-ented in a letter written to the editor by Rev. R. F. Lowe, pastor of our church in Brattleboro:

"The kingdom of God has suffered great loss, and Brattleboro its foremost citizen, in the death of Julius J. Estey, president of the Estey Organ Co. While he was a loyal Baptist, his sympathies extended outside his denomination. He was literally the friend of all the churches and of all Christians. I have never yet seen a layman more enthusiastic in Christian work. During my pastorate here I have frequently

met him in personal work for Christ. While actively engaged in many business projects, he always placed the kingdom first. During our recent union meetings he did a vast amount of personal work, especially among young men. Some of the worst men in town have been converted through his persuasion. A multitude mourn their loss."

Only Complete College of Applied Science

AT Syracuse University our church has its first and only complete College of Applied Science, comprising the great engineering courses, mechanical, electrical, civil, as well as applied chemistry. The building which for the present will house these departments is a noble stone structure that will accommodate twelve hundred students in the various laboratories, lecture-rooms, recitation-rooms, libraries, and drafting-room, at work at the same time. This building is a contribution to the University by Mr. Lyman Cornelius Smith, the well-known manufacturer of the Smith-Premier typewriter, whose name it bears. Mr. Smith has just authorized a large expenditure for machinery and apparatus for this college. He has expressed a purpose that there shall be nothing better in the State of New York, in engineering, than this school.

We hail this as a very important factor in the educational work of our church, as it will afford our young men opportunity to secure engineering instruction at our own institution, who have hitherto been forced into the secular schools. It goes without saying that at this institution there are no "kommers" with their drinking seductions. While Syracuse is entirely unsectarian, it is earnestly evangelical and religious.

PERSONALS

—Rev. Frank Crane, D. D., of the People's Church, Chicago, was the officiating clergyman at the funeral of former Gov. John P. Altgeld.

—Hon. J. P. Dolliver, United States Senator from Iowa, is to lecture before the University of West Virginia, of which he is an alumnus, April 15.

—It has finally "come out," against the wish of Mr. Frank A. Arter, of Cleveland, O., that he made the \$60,000 gift towards the endowment fund of \$200,000 for Allegheny College, conditioned upon the raising of \$140,000, the full amount of which has been secured.

—Prof. N. Dwight Harris, son of N. W. Harris, the Chicago banker, has accepted the appointment to the new chair of constitutional history at Lawrence University, Appleton, Wis. Mr. Harris is a graduate of Yale, class of '95. Since that time he has for a year occupied the chair of history at Northwestern University.

—In reporting the recent death of Hon. Daniel Agnew, ex-chief justice of the Supreme Court of Pennsylvania, and one of the most accomplished jurists of the country, at his home in Beaver, Pa., the *Pittsburg Christian Advocate* says: "The country had few citizens of larger ability in his chosen profession, or of more exalted personal character, than Judge Agnew, and the Methodist Episcopal Church a no more worthy member."

—That is a fine tribute which Rev. Dr. Teunis S. Hamlin, D. D., of the Church of the Covenant, pays to his parishioner, Secretary Hay, of the State Department, when he recently wrote of him: "He is a man of the highest moral standards, deep convictions without a trace of bigotry, a character as profoundly religious as it is unostenta-

tiously sincere. He is a regular attendant and a reverent worshiper in the church of his choice, a member of its board of trustees, a very generous giver to all its activities, and, in fact, to all good causes. His home life is ideal in every particular."

— Editor Berry of the *Epworth Herald* is back at his desk in Chicago, and is in perfect health.

— Rev. Dr. A. S. Kavanagh, pastor of the New York Avenue Church, Brooklyn, has been elected superintendent of the Methodist Episcopal (Seney) Hospital, Brooklyn, to succeed Rev. E. A. Noble, who is to become principal of the Methodist Seminary at Hackettstown, N. J.

— We share in the joy which found such hearty manifestation at Shawmut Congregational Church, this city, on Sunday, when the pastor, Rev. Dr. W. T. McElveen, announced to his people that he should not accept the call extended to him from Chicago, to which attention was called last week.

— The *Indian Witness* of Feb. 6 says of Rev. Isaac F. Row: "We hope Mr. Row will find and be given opportunities of representing India, in the pulpit and on the platform, while he is in America. Having traveled extensively in most parts of India, he is well qualified to speak on missionary subjects." At the time he was obliged to leave India to recruit his health he had been for over two years in charge of the Bowen Methodist Episcopal Church, Bombay, and at the same time continued to hold the position of secretary of the Anglo-Indian Evangelical Association, his ministerial standing being that of local elder in the Bombay District Conference.

— The *Wesleyan* of Halifax, N. S., of March 12, contains a merited tribute to the worth and ability of Rev. S. Watson Smith, D. D., LL.D., of that city, who died, March 8, of pneumonia, aged 66 years. Dr. Smith was a remarkable man in many respects. He was an able and successful pastor, an original and impressive preacher, and a journalist and historian of marked ability. For six years he was editor of the *Wesleyan*. But his monumental work remains in the two volumes entitled, "History of Methodism in Eastern British America." He possessed the genius of the historian, which moved him to delve into the records of the past until he had discovered the facts, and the courage which led him to express them "without fear, favor, or hope of reward." He was the Abel Stevens of Methodism in the Provinces. He was a genuine soul, profoundly devout, modest, and with a love for truth that could brook no concealment or betrayal. The writer had the pleasure of meeting him personally, and remembers him and his volumes with veneration.

— Few men who have gone into the heavens have left behind a memory so fragrant as has Bishop Ninde. He was a white soul, who could neither think nor do evil. He was a man, also, of calm, dispassionate judgment, who could be safely followed in crises in the church. After deliberate and prayerful judgment of the whole case of Prof. H. G. Mitchell, he voted for his confirmation as professor in the School of Theology of Boston University. We learned incidentally, the other day, that in speaking of the case a little time before his decease, he said: "The conclusive fact in connection with others with me was the attitude which Dr. Daniel Steele took. I felt that if a man of his critical scholarship, purity of character, and loyalty to the church, knowing intimately all the facts, could sustain Prof. Mitchell, surely I ought to do it." What a tribute was that to Dr. Steele, and the unique place which he holds in the confidence and affection of the church! We are happy to

state this interesting fact in connection with the very important contribution from his pen which appears elsewhere. It is the personality behind the contribution which gives it unusual significance.

BRIEFLETS

Study and observation ought always to go together. The more one studies the more he can see, and the more he sees the more he longs to study.

It is the *Advance* of Chicago, the representative Congregationalist weekly of the West, which publishes the following: "Said Rev. Dr. Wesley to Rev. Dr. Calvin: 'Having any revival interest in your church this season?' 'No,' said Dr. Calvin, rather stiffly. 'We don't believe much in a religion of chills and fever.' 'So,' said Dr. Wesley, with a merry twinkle in his eye, 'you dispense with the fever.'"

Troubles are not the only gregarious experiences. How often blessings also come flocking together!

The topics for the sermons preached daily at the Catholic Young Men's Retreat in this city, from March 16 to 23, are significant, as will be seen: "Man's Destiny," "Man's Folly," "God's Warning," "God's Reckoning," "God's Mercy," "Christ's Appeal." It is noteworthy that neither Pope, Virgin nor saint is exploited as a topic; and it would be difficult for Protestantism to arrange a series of subjects more pertinent for special consideration.

Modern religious thinking has established at least one great and vital fact—that it is not sin which destroys the soul's hope of blessed immortality, but permanence in sin; not the sporadic transgression, but the state of persistent rebellion to God's love that habitual sin produces.

An exchange calls attention forcefully to the fact that once when Spurgeon was seriously ill he grew extremely impatient to get back to the pulpit, saying, among other things: "If I ever preach again, I will leave out every bit of flourish and preach nothing but present and pressing truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of souls." Certain are we that some experience ought to deepen the tone of seriousness in much of our preaching.

No one has had any really serious conflict with sin who has not resisted it as he would resist death.

The *Congregationalist* of last week observes: "The newly appointed superintendent of outdoor poor in New York city is a Methodist steward, who says that his policy as an official as well as a Christian will be guided by 1 Cor. 13. How abysmal the gulf between this and Tammany!"

It is a cause for profound gratification, not only to the members and friends of Baker Memorial Church, Dorchester, but to New England Methodism, that through the generous benefaction of Misses Alice and Elizabeth Linscott, the mortgage indebtedness of \$14,000 on the church structure has been paid. These noble women had made a home for the late Major Joseph H. Chadwick for thirty years, and also at a time of great financial crisis they rendered him substantial help by placing all the money they possessed then in a savings

bank at his unsolicited disposal. It is not surprising that he always felt under the most grateful sense of obligation to them. He made them the sole beneficiaries under his will of his large property, confident that they would make such use of it as would meet his wishes and preferences. In thus relieving this church they are assured that they are carrying out his purposes.

A low rank in high things is better than a high rank in low things.

"Via Christi," by Miss Louise Manning Hodgkins, has already passed 20,000 in sales—an experience for a missionary book previously unknown.

The New York *Sun* of March 11, referring to the action of the Excise Committee of the Assembly at Albany on the previous day, says: "The Excise Committee met this afternoon and decided not to act on any bill pending before that committee, and this was the last session of the committee for this year. Rev. Dr. Hathaway, president of the New York Sabbath Observance League, appeared before the committee to oppose the Newcomb bill. The committee consented to hear him, and he said: 'No one in New York city wants Sunday opening except some bums, brewers, and so-called ministers.'"

There is a legend of a golden gate that would open only when knocked at with a broom. How many such golden gates there really are in life!

The *Michigan Christian Advocate* calls attention to this striking fact: "It is surprising that during the past ten years the gain in membership of our Methodism in the mission-field has been at a ratio six-fold greater than the ratio of gain in the entire church—145 per cent. in the one case, and 23 per cent. in the other."

One of the new words which have become widely current during the last few years is the term "imperialism." The most useful application of this term that can be made is to the uses of Christianity. There is an imperialism of the Cross, and a world-wide interest of missions. That cause should be the personal concern of every Christian. It ought to be in each individual instance a case of go or send. Dr. Theodore Cuyler never said a better thing than when he remarked that what we want now is "sermons in shoes." A live Christianity is always in some real sense an itinerant Christianity—going about doing good.

Rev. N. R. Pearson, of Caribou, Me., the host of the approaching session of the East Maine Conference, in a pleasant note recently received says that, in attending the session of the Conference, we shall "see something of the county of Aroostook, which is larger than the whole State of Massachusetts." We usually think that the West is the country of immense distances, but we are reminded that the State of Maine has tremendous sweeps of territory. Caribou is 450 miles from Boston, Bangor being a little more than halfway. Leaving Boston one minute before 6 A. M. on the fastest train, and allowing only two fifteen-minute stops on the way, the train is due to reach Caribou at 10.15 that night. Returning on the train leaving Caribou at 11.45 A. M., Boston should be reached at 5.57 the next morning. Caribou is one of the most prosperous and enterprising towns in New England, having fine houses, churches, hotels, and modern conveniences, including electric roads and lights.

Dedication of Medical Mission Building

MY DEAR FRIENDS: Through the kind courtesy of the editor I send you greetings and an outline of our opening exercises on Thursday, March 13. I should be glad to write a letter to each of the many friends who have remembered us, giving every detail of that eventful day, but as that is impossible, please accept this brief account as a personal recognition of kindnesses which can never be suitably acknowledged, though each will be treasured among those unforgettable things which give a nameless charm to life and make it divine.

I need not mention the long waiting and the necessary disappointments, since the realization has far exceeded our expectations; and there are so many things to make us glad, that we have no room for regrets — except the regret that all our friends could not share with us our delightful home-coming. The army of workmen had hardly gone when the guests began to come. We were made very happy by the arrival of our honored national president, Mrs. Clinton B. Fisk, whose presence, like the spring sunshine, brightened our new home. The

poses. Every hour of the day the rooms will be open, and the hum of happy toil may be heard afternoon and evening in the clubs or classes and the industrial work of the children. The uses of the home will be as varied as human needs, and no one who comes for help or improvement will be turned away.

The medical rooms are light and spacious, and will soon be thoroughly equipped and occupied with daily clinics, excepting Sundays. They are perfectly ventilated and floored with terrazzo — a composition of German cement and Italian marble, which is easily cleaned and appears like polished marble. The large front parlor will be the gathering place for evening receptions, musical rehearsals, and many uses for which it is fitted. Every Sunday at 4 P. M. a service of sacred song will be held for our people, who will fill it to enjoy the hour of worship, the Scripture reading, and short sermon. A fine piano, mostly the gift of one of the workers, will be a constant blessing in many ways. One of our boys who has become an artist has painted a portrait of the late Mrs. G. W. Mansfield, which adorns the wall, and a beautiful picture has been given by the Hancock and Eliot Clubs.

ments came, and soon the new dining-room and kitchen were transformed. A bountiful supply of sandwiches, dainty cake, and urns of hot coffee were temptingly displayed, and a generous collation was prepared for the many guests expected. Before the hour of opening the parlors were filled; even standing room was taken, and the halls and stairway packed.

Mrs. Sarah Jacobs, the president, asked the audience to rise and sing "Praise God." Rev. Dr. Joseph H. Mansfield read the Scripture lesson, and Rev. Dillon Bronson offered prayer. In a few well-chosen sentences the president gave the words of welcome, and Mrs. Hale Jacobs sang the "Holy City." By reason of the severe illness of his little girl, Dr. A. Howard Powers was unable to be present, and Mr. Morrill, the head worker of the Settlement, spoke briefly of the future of our work, giving a clear forecast of what could be done with our enlarged facilities. We are indebted to the generous co-operation of the Boston City Missionary Society of our church that the Settlement is united with us and will make the work one hereafter, as it always has been.

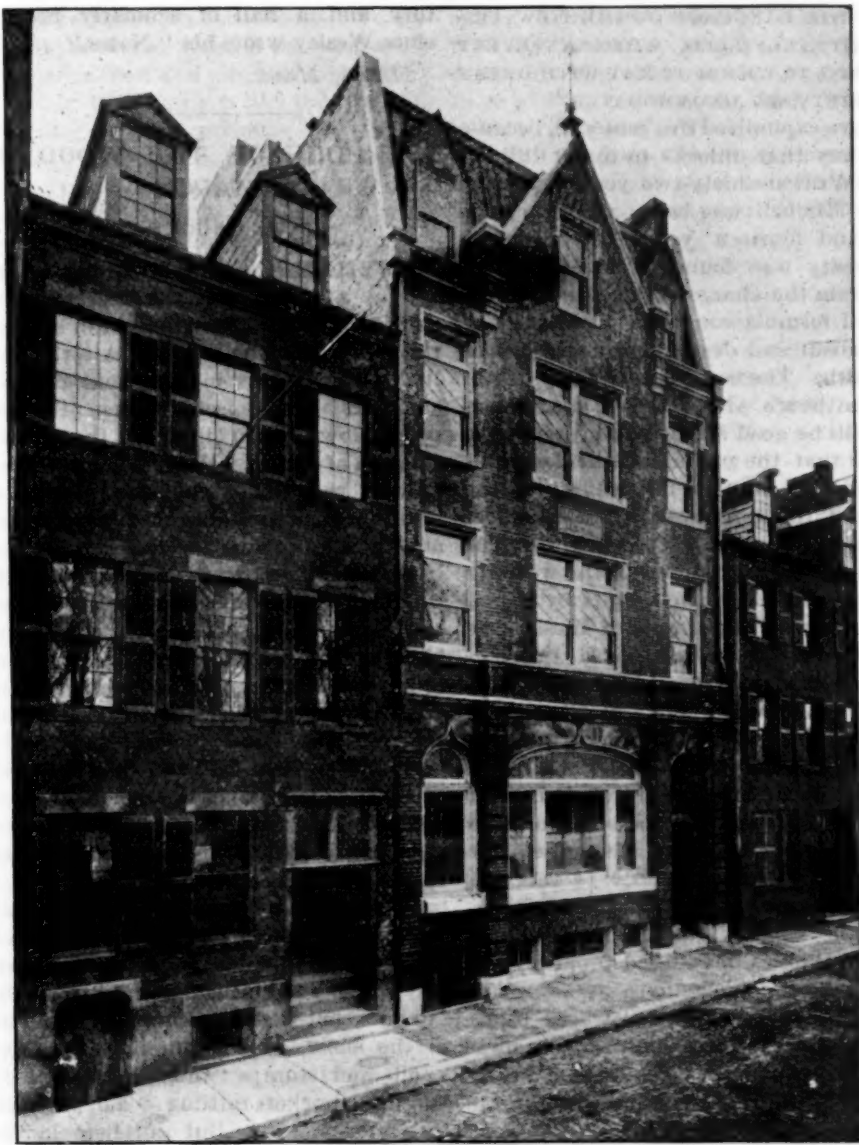
Mr. R. S. Douglass was called upon to give the financial report. Mr. Douglass has been our "right-hand man" through the difficulties of the building period, and by his patience and cheerful hopefulness has given courage and help to all. He made a clear statement of what had been received and paid out, and concluded by saying: "We must raise about one thousand dollars to complete the work." He asked, if any sums had come in since he had made up his report, that it be stated at once. Many responded, and the amount was reduced to \$295. Mrs. Clinton B. Fisk, our national president, suggested it be made \$300, "as it was easier to reckon," and divide it into thirty shares of ten each. "I will take the last," she said. The responses were ready, and \$100 was soon pledged. A one-hundred dollar bill was sent to the president by a "friend." Mr. Douglass called on Miss Leveroni to sing, and after this delightful rest he announced that he had received \$200 "down stairs," and he would only take a collection so that all might have a share in this good work. Then he announced that the sum raised amounted to \$1,300, and they proceeded to dedicate the new building free from debt. The cost of the building is \$17,500, and the ground \$8,500, of which \$2,500 was paid, and a mortgage of \$6,000 is now the only debt that remains.

The dedicatory service was very simple, and was beautifully conducted by Presiding Elder W. T. Perrin. The dedicatory prayer was made by Rev. E. M. Taylor, D. D. A hush in the room showed how our hearts were thrilled with gratitude to God that we had been so wonderfully brought to this happy ending of our cares.

Mrs. Clinton B. Fisk gave the address, which was characteristic and full of good points, inspiring us to earnest work. Another song was followed by an address by Dean Marcus D. Buell, of the School of Theology — a fitting close to a very interesting day. Then the ladies of the refreshment committee invited the guests to see the view from the roof-garden, and to the dining-room to enjoy the bountiful collation.

The Woman's Home Missionary Society has been a brave band. Not only have they erected this Medical Mission, but they have kept up their usual work in the National Society. The quiet and systematic way in which they have accomplished this is something to be commended. The labor of raising the money was carefully planned and divided among the district officers, and by them assigned to the auxiliaries. Each auxiliary knew its work exactly. Not one, I think, has failed to do its part. It has been a willing offering. Many hands and many hearts have been busy for two years. With very little public effort the work has been accomplished. It is fitting to record that without God's blessing the results could not have been reached. Many hearts have been opened, and the larger donations have come as a surprise. If space allowed, it would be a very interesting chapter to give the history of these gifts. All the rooms have been named, save one. So this beautiful building is not only dedicated to uses for God and humanity, but it is decorated with a garland of beautiful names which speak to us words of wisdom and hope and open our eyes to "the unseen and eternal," which they by their presence will bring near to our longing hearts. This is an important factor in our educational scheme. The history is a blessing on our work.

HARRIETTE J. COOKE.



MEDICAL MISSION BUILDING, BOSTON
Centre Building

ocean had put on its bewitching smile, and in its exquisite blue mirrored the idle battleships and the heights, making a glorious picture whose ever-changing beauty is always restful and refreshing to the workers coming from the dark alleys and depressing influence of the crowded tenement scenes.

The new building crowns Copp's Hill, 36 Hull St., and from its front windows we look down upon the old historic burying-ground and the beautiful harbor, and the granite shaft at Bunker Hill is plainly seen. The building is of brick, with granite trimmings. To quote from one of the dailies: "It has a quaint, foreign appearance among the old-time houses which surround it." It is simple and substantial, built for use, and combines every necessity for many pur-

The home of the workers is in the third and fourth stories and is a delightful contrast to the old place. It is so convenient, full of light and sunshine, perfectly ventilated, evenly warmed, and lighted with gas, and each worker has a room in private ownership. For summer evenings a roof garden will afford a pleasant resort.

For all this comfort and convenience we are indebted to the Woman's Home Missionary Society of the New England Conference, who have planned and built so well, and to the many friends who have assisted by gifts of money and material. From Vermont, New Hampshire, and other parts of New England help has come. From New York and other States many gifts have reached us.

Early Thursday the committee on refresh-

"AS HE IS IN THE LIGHT"

His path leads into shining light,
The sun is in my Master's face,
No gloom hides Him from morn to night,
He is so full of love and grace
That where He walks the way is fair,
And joy is with Him everywhere.

I do not like a darkened room,
Nor stumbling steps o'er weary ways,
I am afraid of night and gloom,
No song of hope my heart can raise:
The light would set my spirit free,
Dear Master, let me walk with Thee!

Let in the light upon my soul!
Alas! it will reveal my sin,
And make me long to be made whole,
And be forgiven, and cleansed within,
But though I faint with shame and fright,
Yet flood my soul, O Lord, with light!

My Saviour, work, even in me,
The miracle of each new day;
Let the sun rise and darkness flee,
And the dear light about me stay.
So shall I live, and pray, and move
In the glad radiance of Thy love.

— Marianne Farningham.

WESLEY THE ANTICIPATOR, AGAIN

REV. DANIEL STEELE, D. D.

OUR brother, Rev. W. H. Meredith, has recently opened a mine in John Wesley's writings, but he did not explore it as far as he might. He went, however, far enough to prove that our Methodist founder, who was so conservative of essential truth, was exceedingly liberal in his treatment of non-essentials, even suggesting theories deemed by some people to be heretical, and, with the first stroke of his pen in his New Testament "Notes," throwing overboard the doctrine of the inerrancy of the Holy Scriptures when they treat of matters not involving saving truth. On such topics he was disposed "to think and let think." His utterances in this regard should be republished and emphasized in these times of alarm, men's hearts failing them through fear lest the bottom is about to drop out of the Bible. Hence the good service done by the recent article to which I have referred.

It has occurred to me that I might alleviate the perplexities of some Christian minds if I should set forth in a clear light Wesley's broad view of what constitutes the fulfillment of prophecy. Much complaint has been lately made of the so-called "higher critics" for their progressive views teaching that the prophets for the most part preached to their contemporaries and only occasionally looked down the vista of the centuries and described the coming Messiah. This narrows the range of that branch of the Christian evidences which consists of miracles of knowledge, predictions in the Old Testament coming to pass in the New. But our progressive exegetes are now teaching that quite a number of instances of what the New Testament writers style fulfillment of prophecy have no prediction in them and have no real fulfillment, being merely accommodated to some recent fact or truth. About fifteen years ago Boston University began to be suspected of heresy

on this point. Its Hebrew chair was freely inculcating this idea deemed so destructive to a branch of Christian apologetics. This was the beginning of the storm of lower criticism of this institution by a panicky class of students and preachers, crying, "The prophets are being destroyed by the new doctrine of accommodation." Students would come into my lecture-room from the Hebrew room with this burning question on their lips: "Is there any such thing as an accommodated fulfillment of prophecy?" We did our best to allay their fears then, but we could do better now, after further research, by turning them over to John Wesley. In his "Notes" on Matt. 2:17 he thus comments in words which should be engraven in capitals on the walls of every exegetical lecture-room of every theological seminary in Methodism:

"A PASSAGE OF SCRIPTURE, WHETHER PROPHETIC, HISTORICAL, OR POETICAL, IS IN THE LANGUAGE OF THE NEW TESTAMENT FULFILLED, WHEN AN EVENT HAPPENS TO WHICH IT MAY WITH GREAT PROPRIETY BE ACCOMMODATED."

I have capitalized this sentence, because it is a key that unlocks so many difficulties. Written ninety-two years before Dr. H. G. Mitchell was born, and one hundred and fourteen years before Boston University was founded, it frees them both from the charge of inventing an exegetical formula contrary to the spirit of Methodism and destructive of the Christian faith. The best place to apply it is in St. Matthew's Gospel. We can, therefore, still be good Methodists although we believe that the calling of the Israelites out of Egypt may not be predictive of the return of the infant son of Mary out of that land; nor may the mourning of Rachel be really prophetic of the weeping mothers bereft of their infants by Herod the butcher. This formula of Wesley lets the sunlight into the vexed question whether the fundamental fact of Christianity — the virgin birth of Christ — is foretold by Isaiah (7:14) seven hundred years before that event, or whether God kept this great mystery a profound secret in His own bosom till it was announced to Mary, so that nobody in the subsequent discussion of the question, "Is this the Messiah?" ever asked for this fact as a prophetic sign. But the majority of Matthew's notes of fulfilled prophecy are truly Messianic predictions, as are all of John's. When I read of "Christ being made a curse for us," I must acknowledge great relief in the idea that St. Paul, in Gal. 3:13, simply accommodates a sanitary by-law respecting the disposal of the body of a criminal executed by hanging, deemed by God and men a disgusting and polluting object — in Hebrew conception "accursed" — to Christ crucified. The only point of resemblance between the two is the method of the death — by hanging on a tree. If Jesus Christ had been stoned to death, or beheaded, or killed by drowning, or precipitated down a precipice, this Scriptural argument that Christ was made a curse for us would have been worthless so far as this word "accursed" is concerned. As it stands in the Old Testament Paul could not accommodate it to this use till he had deliberately altered it by omitting the words "of God," found in Deut. 21:23, so as to

avoid this dreadful sentence descriptive of Christ, "accursed of God."

Hence I find great help in the idea that New Testament writers do — as Wesley so emphatically asserts that they do — sometimes make a rhetorical accommodation of Old Testament texts on the discovery of some fancied resemblance, and call it a fulfilled prophecy.

I could wish that our younger preachers would rectify their mistake of shelving and antiquating Wesley's "Notes," which contain the cream of Bengel's *Gnomon* which in turn is the cream of the best evangelical thought of German Protestantism in its most orthodox era a hundred and fifty years ago. After a careful examination extending through fifty years, it is my deliberate conclusion that Wesley's version of the New Testament is superior to the Revision, with the exception that the latter was made from a far better Greek text, the result of a century and a half of scholarly research since Wesley wrote his "Notes."

Milton, Mass.

THE EDGE OF THE WOODS IN MARCH

JAMES BUCKHAM.

WHILE the March trumpets are blowing, and the March sun is shining, there is a keen delight in skirting the lee edge of the woods. All the wild life within seems to come out on that sheltered side, especially when the sun pours down upon it with the genial warmth of spring. Here, too, the earliest flowers peep out, and the pasture or meadow grass first begins to grow green and thick. You may walk for miles, perhaps, in a sun-glow that sets your veins tingling; and, while you hear the wind roaring overhead, lashing the woods and blowing the clouds about the sky, you might almost carry a lighted candle in your hand, under that lee shelter, without seeing it puffed out.

March in New England is a curiously composite month; and nowhere can you see its contrasts and inconsistencies better illustrated than along the wood-edges. Here, for instance, is a sugar-camp in a big grove of maple trees — the snow still lying two or three feet deep in the shadowy woods; the teams ploughing their way hither and thither, gathering up the sap-buckets; sleds creaking and bumping in the snow, as they lurch over buried knolls and stumps; men shouting, bells jangling, buckets rattling — a distinctively winter picture. But out here in the field, over the fence, there is scarcely a trace of snow; the sun beats down with a warmth that makes you throw back your coat; the grass is springing; the song-sparrows are trilling; the pussy-willows are flowering, so soft and dainty that one longs to stroke them as if they were kittens; and delicate hepatica blossoms are huddling close to the mossy rail fence. Birds and flowers on one side, two feet of snow, mittened men and shivering, smoking horses on the other — that is your March composite photograph! What a delightful time to go afield, when you can see such piquant contrasts as these! Yet the majority of nature-students would as lief eat choke-cherries and milk as go to walk

in March. They are afraid of getting their feet wet, or inhaling pneumonia from that delicious steam of the woods that rises out of melting hollows. Truly, Nature is but half loved by us yet. We have only a calling acquaintance with her, an intimacy of certain parlor days and seasons. We have not achieved that perfect friendship which thinks nothing of running into Nature's kitchen while she is up to her elbows in the washtub, or making the walls steam with her scrubbing-brush. Now and then—but only now and then—Nature has such a neighbor, of whom she makes much, and to whom she tells all her most intimate secrets. But most of us she puts off with what we deserve—a little of the formal talk of her parlor.

Let us see if we cannot at least check off all the fingers of one hand, as we count the March birds that are singing out here on the edge of the woods. To begin with, of course, there is the song-sparrow, that earliest and sweetest minstrel of the spring, whose song is like the tinkling of a string of glass prisms. Was there ever any bird-note so clear, so pure, so delicately bell-like as this first spring trill of his, heard after the long silence and dreary out-door loneliness of winter? To be sure, it seems to have a less exquisite quality later on; but that is our fault, not his—the fault of the dulled ear and pre-occupied mind. We are apt to grow indifferent to our poets in the same way, when it is not the poet's song that deteriorates.

And there is the robin's hearty, cheering chirp—another characteristic spring note. The fields and orchards are full of those hearty notes, this morning. There is a ring of the herald trumpet in them—the ornithological Gabriel-trump, sounding forth unto all winter sleepers: "Awake! arise! Earth has broken the bonds of death. This is the resurrection morn!"

Hark!—the bluejay tapping his anvil. *Che-link! Che-link!* He, too, is cutting asunder the fetters of winter. What a penetrating, metallic ring there is in his voice! Now he sees us, and challenges—*Say! say!* Yonder skims his blue coat, along the edge of the woods. He is the feathered alarmist, always saucy, but always suspicious and cautious.

A solitary bluebird is singing in a thicket over there. His is distinctively a solo voice—a soprano like that of a boy, full, rich, vibrant. Once heard, his song can never be mistaken for that of any other bird. It is a song of no great complexity or compass, but infinitely sweet, tender, sympathetic, and hopeful. It reminds me of some beautiful lyric poem, with an undercurrent of religiousness and faith.

Our fifth bird is a pewee, whose thin, sweet, prolonged, two-syllabled note floats down intermittently from the bare branches of a maple-tree. We can scarcely see the little minstrel, so closely does his coat blend with the reddish gray of the limbs and twigs about him. Ah! there he is, sitting quietly near the base of a limb. He listens for several moments, and then, with scarcely a motion save the slight opening of his beak, utters that sweet, half-plaintive, drawling *Pee-wee! Pee-wee!*

Chickadees are chirping near at hand,

and crows are cawing overhead; but we will not count their music (for it is music) among spring bird-notes, for those of us who have continued our walks during the winter have heard them, more or less, ever since the frost came. In a couple of weeks there will be bird-songs enough to confuse any of us, save the trained ornithologist; but today, along the edge of the March woods, only our earliest spring harbingers are singing.

As sweet to the senses of sight and smell as these first bird-songs to the ear, are the delicate early flowers that we find along the edge of the March woods—*hepatica*, pale blue, sometimes whitish or pinkish, slender stemmed, one-flowered, with liver-shaped leaf (whence the common name, *liverwort*), a wonderfully delicate and dainty flower, whose lack of fragrance scarcely ever occurs to the flower-lover; *arbutus*, that queen of all spring blossoms, perfectly fragrant and perfectly beautiful, whose praise is best sung by appreciative silence; *bluets*, those almost phantasmal little "Quaker ladies"; *cinquefoil*, *adder's-tongue*, *skunk-cabbage*, *saxifrage*, *bloodroot*, *anemones*, *dandelions*—all of these may often be found along the sunny edge of the woods late in March or early in April.

With very few exceptions, the earliest flowers are also the most delicate; and this is a curious and significant fact, when you consider the conditions with which they have to contend—snow, cold, sudden changes of temperature, heavy storms and sweeping winds. What a beautiful and encouraging analogy for human life—the refining influence of affliction and trouble! God nurtures the *arbutus* and the *anemone* and the *bluet*—those most delicate and exquisite spring blossoms—upon frost and snow and storm and beating rain. So He often raises up out of the bitter and trying experiences of life the most refined and beautiful characters—not the rough, coarse-grained, embittered personalities one might expect from so much baffling and buffeting, but sweet, gentle, sensitive souls, humbly obedient to the Master's will, and tenderly susceptible and sympathetic even to the lesser sufferings of others. The *arbutus*, peeping out from under the edge of a snowdrift, is only a type of the still more beautiful and fragrant human life blossoming under the frosty burden of trial and affliction.

But flowers and birds are not the only wild life that abounds on the edge of the woods in March. We shall not walk far beside this zigzagging rail fence before we shall see a red squirrel, or possibly his larger cousin, the gray squirrel, speeding swiftly along the angles of the rails. The little fellow seems to run with amazing speed, and yet so devious is his pathway we can easily keep abreast of him, scarcely quickening our pace meanwhile. Presently, if he be *Chicaree*, the red squirrel, he will leap from the fence to the trunk of some convenient tree, scurry up into the thicker branches, and perch himself out of danger's way, to scold at us, jerking his tail sharply by way of emphasis at each vituperative outburst.

As we approach yonder stone wall, we may see the grayish-brown figure of the ever-vigilant woodchuck disappear in some gaping crevice. He had just waked from his winter nap, probably, and

crawled up to his watch-tower to reconnoitre the country. Perhaps, having noted its barrenness, he may now roll himself up in a resigned ball and sleep for another fortnight.

The striped chipmunk also sticks his pert head out of the stone-wall, starts back as he sees us coming, and whistles defiantly from behind his rampart. He, too, unlike the red and gray squirrels, is an all-winter sleeper. But the first warm sunshine of March penetrates to his nest, and he comes forth with a dash and chuckle, as lively and loquacious as a two-year-old child.

We may not chance to see the prowling skunk by daylight, but wherever there is a snowbank we shall be likely to find his short-stepping, domino-spot tracks; for this is his busy season, and he is deeply interested in all evidences of reviving animal life. Woe to the bird or the small four-footed creature that suffers him to approach too closely! He is not swift, but he is quick, silent, and deadly sure. When he darts upon his prey it is like the flash of a toad's tongue.

Molly-cotton-tail rabbits and the larger northern hares love to sun themselves and nibble the tender bark of bushes and saplings on the warm edge of the woods in March. I have seen them dozing in the heat-reflecting hollow of an upturned stump; and yet they are only half asleep all the time, their delicate senses automatically alert, so to speak, for the slightest signal of approaching danger.

Such wild animals as I have named may be found in almost any part of New England, away from the suburbs of a large city. They may be studied in March as well as later in the season—some of them even better. I would advise the nature-student to begin making field-notes at least as soon as the snow disappears from the open country. It is well to take the birds in order, as they come—and some of them as they go, for we shall not see the northward-migrating juncos and fox-sparrows again until late in the fall. The fair-weather naturalist is a kind of carpet-knight in this rambler's realm of ours. Let him gird on his rubber boots and go forth in March, if he would achieve any victories worthy to be sung.

Melrose, Mass.

METHODISTS IN JERUSALEM

REV. D. H. ELA, D. D.

COINCIDENT with the report from Bishop Mallalien in the *HERALD* that we may shortly have Methodist preaching in Jerusalem by Rev. Elihu Grant, it is pleasant to remember that he will have the co-operation of Dr. H.G. Mitchell, of Boston School of Theology, now director of the American School for Oriental Study and Research in Palestine. It is not unreasonable to hope that out of this humble beginning, and not in the official plan of the church, may grow a permanent and prosperous addition to our missionary work, especially among the descendants of God's ancient people. Our North End Mission in Boston knows what helpfulness and inspiration Dr. Mitchell has furnished them in years past. Perhaps he was a worker there earlier than any one now in that field,

and certainly his knowledge of the people there represented and their languages made him especially helpful. So now at Jerusalem he may prove a Hebrew among (if not of) the Hebrews.

The school at Jerusalem is as yet scarcely more than in its incipency, and is valuable mainly in gathering and storing a library and other material for future use. It is the day of small things, and yet its work even now is not unprofitable and in a way not thought of perhaps in its original plan — the awakening in earnest men of Hebrew birth and faith a more friendly spirit toward Christians. We learn that the first student connected with the school was a Jew who went to Palestine for study, with not altogether friendly opinions of Christians. The spirit in which he has been received, and the aid furnished by the authorities of the School, have, however, greatly modified his opinion of the Christian spirit, and drawn him very warmly to the institution. May it not prove the avenue for freer intercourse between the two faiths, and so lead to a better understanding and acceptance of the truth?

Hudson, Mass.

FROM PUERTO RICO TO CUBA

REV. JOHN FOX, D. D.

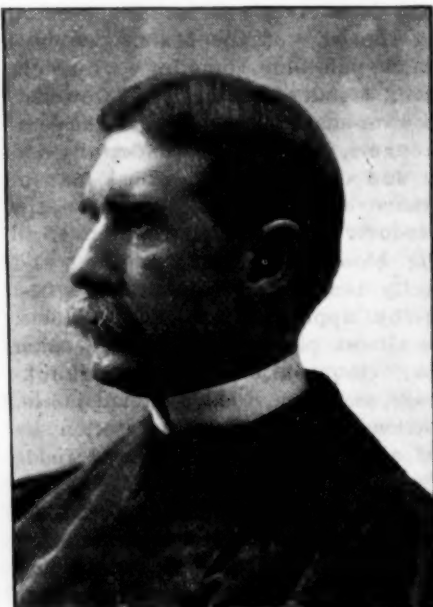
Corresponding Secretary American Bible Society.

FROM San Juan to Havana it is more than eleven hundred miles, skirting the shore of San Domingo and Hayti for four hundred miles, and then the Cuban coast. Four days we glided smoothly over a sea flashing its jeweled splendors in the glorious sunlight by day, and breathed the balmy air of the witching tropic night under the starlit skies.

The good ship, "Ciudad de Cadiz," held as curious a medley of travelers as Chaucer's Canterbury Pilgrims, only they were Spanish in speech and garb and look. There were but two Anglo-Saxons among the thousand or more souls — one from each side of the Atlantic — and the English tongue speedily proved a bond of good fellowship between us. It was an excellent school for picking up perforce a smattering of Spanish, and with a little friendly aid, I soon found my Anglo-Spanish available for some very humanizing intercourse with my *compagnons de voyage*. There was another companionship not so pleasant. The English language has been enriched by one word of purest Castilian — cockroach — *cucaracha*. It was a word often on our lips, for these companions in immense numbers literally shared bed and board with us night and day. But of the human kind there were cowed monks and friars, Jesuit and Augustinian — a score or more; as many veiled nuns; a large dramatic company numbering some of the stars of the Spanish classical stage; a troupe of bull-fighters, each with his ridiculous little curl worn with punctilious care, and a strange miscellany of all Spanish classes and conditions, who for four days and five nights chatted and walked and smoked with never-failing good humor and with all the exquisite urbanity that perhaps covers a multitude of sins. It would have provoked the pen of George Borrowe to add a chapter on the Bible in New Spain as racy as any he ever wrote.

I was introduced to a famous matador of of Spain, Sr. Fuentes, on his way to fight with beasts in Mexico. He did not accept my suggestion that we might join hands and fight the Pope's Bull, but he and his fellows showed me no little kindness. In-

deed, it is worth mentioning, that though known to be an American and a Protestant, I never met more kindly courtesy anywhere. The Spanish second personal pronoun, "usted," is a contraction of two words which mean "your grace;" that is to say, the common every-day salutation between all classes has a fine flavor of courtly deference. It is said that it is but good manners. But we must remember William of Wickham's motto, "Manners maketh man." Sitting one day by the side of one



REV. JOHN FOX, D. D.

Cor. Sec. American Bible Society

of the bull-fighters, he scowled at a priest as he passed by, and with an expressive gesture intimated that he would like to cut the throats of all such and throw them to the sharks. My demurrer to this led us into quite a conversation, which finished by my showing him my pocket Gospel in Spanish. Evidently his feeling about the priest is shared by a great many of the common people of Spain, though it may be more for political than religious reasons. The next day we met again, and after some

talking my bull-fighter came to my rescue, and with scant ceremony attacked the padre. Then a Spanish nobleman, and one whose manners richly entitled him to the name, joined the conversation and took the priest's side, and before long I found myself, somewhat to my dismay, the centre of a large circle of fifty or one hundred people, while a verbal encounter whose intricacies I could not follow very much raged furiously. It was evidently about the old questions. "Purgatorio" and "Matrimonio," and other common topics of theological discussion, were the *foci* of debate which was exciting for a time, but ended without disaster to either side.

The faults of the Spanish character are well known; yet I must say in all truth that I have seen far more to criticize on our ocean liners, crowded with Protestant passengers, than could be seen on the "Cadiz." When mass was said in the saloon on Sunday twice, and again on Wednesday, a large company bowed in solemn worship — idolatrous, alas! but at least devout in form. God have mercy on Spain! In spite of the sins of centuries, her vanishing glory appeals to every generous heart. And God have mercy on Protestant Christians that He may stir our hearts now to give the Gospel to Spanish America! Who can say, if we are faithful, what unexpected blessings may react to Spain herself?

To this end it is greatly to be desired that Spain shall have on both sides of the sea as perfect a Spanish Version of the Bible as can be made — a goal not yet attained. The old Valera version was made before our King James, the Revised Version not long ago, but with the understanding that it was but tentative. These two are now industriously and skillfully circulated wherever there is an open door. Cuba today is, like Puerto Rico, singularly open to Protestant missionaries. The priest for the time has lost his power. His vices and crimes have been open and shameless. In Cardenas, just before I was there, sixty citizens, most of them nominal members of the Roman Catholic Church, signed a petition to the Rev. J. G. Hall, a Presbyterian missionary, beseeching him to establish a school of high grade for their daughters, and guaranteeing that it should pay expenses from the



MORRO CASTLE, HAVANA

further talk, I offered him the Gospel of St. Mark, which he accepted, and, to show his cordial appreciation, at once offered me a cigarette. Later on one of the priests, with a bright and kindly face, engaged me in conversation. I asked him to what order he belonged, and he told me San Augustino. I managed to make him understand that I had read some of the writings of St. Augustine, and been in Rome and in the Vatican, and finally showed him a Spanish Gospel. This evidently fired his proselytizing zeal, for he began with great earnestness to show me how the Holy Father disapproves of such a book. While we were

beginning. They knew, moreover, that he would insist on teaching the Bible daily and after the strictest sect of the Presbyterians. It was my privilege to see his schools already established, in full operation, and a more charming sight than the girls and boys here gathered I have never seen. On Wednesday night I was permitted to attend the mid-week meeting — larger than many held in New York churches — and to preach, through his interpreting, to an audience deeply attentive and earnest. The signs of promise are everywhere in Cuba. Men may go to every city and province, preaching the Word and

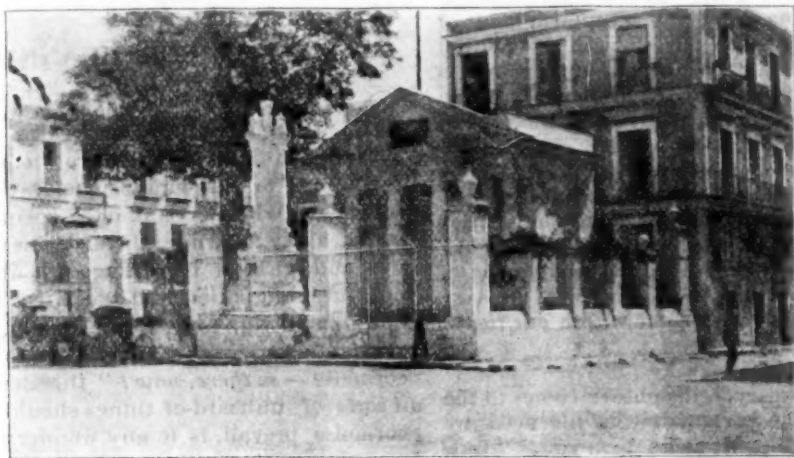
distributing the Scriptures. One of our colporteurs reports that he has visited nearly 30,000 houses, and in only two of them did he meet any rude refusals. In one a woman at first exclaimed in horror, "Do you come to damn me?" But as he persevered in patient and gentle instruction, like Lydia her heart was opened, and she is now a member of the Presbyterian Church of Cardenas.

teaching a class in theology in the classic treatise of Dr. Hodge, "The Way of Life," translated into Spanish by Dr. Greene himself.

All our Protestant missions need money, particularly in Havana, where rents are ruinously high. Our Bible depository is well placed, save that it ought to be in the very heart and centre of business life, at or near the handsome Central Park, for

they of Cæsar's household were found worthy of apostolic mention. No doubt many a soldier of the Legion carried the message over sea and land. It is pleasant to think how under the Stars and Stripes faithful soldiers of Christ Jesus may be still the couriers of the Gospel.

Under Col. Scott's personal escort I was able to see, from the inside, what our Government is doing in Havana, concerning which too much cannot be said of praise. Among other things, it has beaten the sword into the plowshare by turning the military barracks into schoolrooms in which are gathered thousands of Cuban boys and girls. It is a heart-cheering spectacle to see these schools, as I did, in the full tide of vigorous success. But they cannot teach religion or the Bible. This must be done in our mission schools, which are not failing to do this, though of course on a much smaller scale. The magnitude of the public school operations may be seen in the fact that the Government has spent in Cuba over one million dollars for school furniture alone. It was with a satisfaction only less that I read the official health report on the day I left - not a single case of small-pox or yellow fever in the whole Isla de Cuba. We were not allowed to land for twenty hours, as the "Cadiz" was suspect of small-pox, though this proved a false alarm. Havana is now a safe habitation. It is still a city of noises and of smells, the latter inherited from past generations, and kept at compound interest in solution in the harbor, but the city is cleanly and beautiful. The harbor is beautiful beyond compare, in spite of its smells - beautiful in the glow of sunset, when our good ship entered it; beautiful under the burning stars of the southern night as we lay cradled in it all night long; a thing of beauty and a joy forever in the gladness of sunrise; and I shall always remember it in the glory of high noon as my good host on the government launch



CHAPEL IN WHICH THE FIRST MASS WAS SAID IN HAVANA

Havana is, of course, the natural base of missionary operations, for it is Cuba, as Paris is France - a city, rich, gay and splendid, with parks, historic palaces, brilliant theatres, dim-lit churches, its sentinel Fortress of El Morro guarding the beautiful harbor; on stormy days the crest of the waves flying clear over the summit of the lofty tower. The fashionable Boulevard, the Prado, is filled at sunset with a gay throng, the *élite* of her society, while the band plays by the sea wall. It all suggests vividly some European capital in miniature. To fly along the coral shore on a modern electric car to Vedado, the charming suburb, and find one's self lodged in a finely-built and placed Spanish mansion in a garden of ever-fragrant roses - what a story that is to tell of before Christmas days! It recalls the old hymn, "December's as pleasant as May."

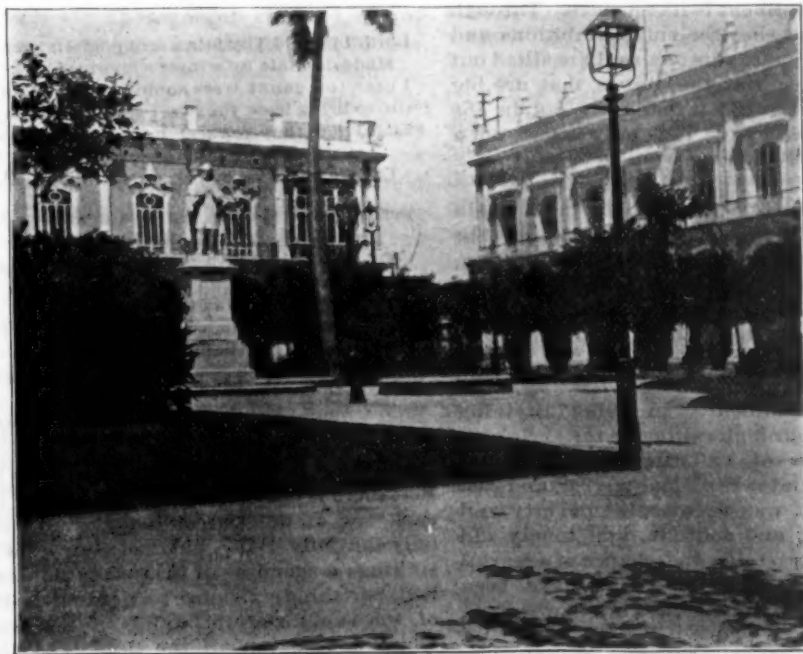
But my heart was more cheered to meet in fraternal conference here all the brethren - Methodist, Baptist, Episcopalian, Presbyterian, and Christian. The fellowship of the saints makes human life perpetual spring-time, and never is it sweeter and richer than in such a gay but godless city. The same fraternal spirit reigns here as in Puerto Rico - all the brethren were of one accord and of one mind, notably agreed in their sense of the need of Bible work. Our esteemed agent, Rev. J. M. Lopez-Guillen, was at home with all and to all at the Bible House, Tacon 4, just a step away from the Governor's palace. We discussed frankly the question of the relative merit and demerit of the Spanish Versions. The details of colportage plans demand prompt and vigorous advance all along the line to redeem the time.

I had the pleasure of preaching for the Methodist minister, Dr. Carter; the Christian, Mr. McPherson; to an audience of soldiers; and for Dr. J. Milton Greene, of my own church, taking part with him in the formal organization of the First Presbyterian Church of Havana, and the ordination of two young American business men as elders.

It also fell to me to stay for a little with Col. H. L. Scott, who was, during the absence of General Wood, the acting Governor of Cuba. Col. Scott is a grandson of the sainted Dr. Charles Hodge, of Princeton - *clarum et venerabile nomen*. It was interesting to find Dr. Greene engaged in

instance. But this would cost a very large sum. Will not some one, who believes in the Bible and cares for Cuba, help us to put it there? The place where mass was first said in Cuba is commemorated with a little chapel. If the Bible is indeed the religion of Protestants, surely it deserves to be enshrined fitly where the thronging multitudes may see it as they pass by and seek its light.

An interesting instance of efficient Bible distribution came to my knowledge while the guest of Colonel Scott. A young soldier who was his orderly, while rendering me



Captain General's Palace

Palace of Captain of the Port

PLAZA DE ARMAS, HAVANA

some personal service, asked if I was the secretary of the Bible Society. He had, he said, on one Fourth of July, since he had been in Cuba, when he had been given leave, sold and distributed nearly one hundred copies of the New Testament or the Gospels. I have learned since that out of love for the work he had, during the time of his service as a soldier in Havana, sold over one thousand Gospels and more than two hundred Testaments. In the earliest days

waved his farewell to me as the steamship "Morro Castle" bore me away to our frozen north-land.

— Every promise is built upon four pillars: God's justice and holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; His power, which makes Him able to accomplish. — H. G. Salter.

THE FAMILY

MARCH

LILIAN GREY.

With boast and bluster he arrived. The Land,
Already cowed with frost and cruel cold,
Trembled anew beneath his mighty tread,
And heard with wondering his threaten-
ings bold.

The days wore on: right fiercely did he reign,
By scarce one smile did he a heart re-
veal;
And then one morn we saw grim March go
past,
A captive, chained to April's chariot
wheel.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

Shall not the Judge of all the earth do right?
Yea, Lord, although Thou say me nay.
Shall not His will be life and light?
Yea, Lord, although Thou slay.

—Christina Rossetti.

I have always observed the thread of life
to be like other threads or skeins of silk,
full of snarles and encumbrances.—George
Herbert.

The late breakfast, the morning paper
that did not come, the rainy day, the con-
tradiction, the snub, the slight—these are
the termites that eat out our character, the
little foxes that spoil the grapes.—Maltbie
D. Babcock, D. D.

The avalanche that has slid a mile does
not stop for trifles. And the soul of any
man who has gathered momentum by
years of consistent living shall not stop at
a trifle like dying.—Thomas K. Beecher.

Disappointment is like a sieve. Through
its coarse meshes the small ambitions and
hopes and endeavors of a soul are sifted out
relentlessly. But the things that are big
enough not to fall through are not in the
least affected by it. It is only a test, not a
finality.—Wellspring.

If Christianity is a Life, it must begin
with a birth; if a Journey, it cannot be
taken unless we set out; if an Education,
we must determine to commence the edu-
cation; if Labor in God's vineyard, we
must go into the vineyard and begin.—
James Freeman Clarke.

Half our difficulty in doing anything
worthy of our high calling, is the shrinking
anticipation of its possible after-conse-
quences. But if Peter had tarried, and cast
up all that was to come, the poverty, and
wandering, and solitude, and lonely old
age, the outcast life, and chance of a fearful
death, it may be he would have been
neither an Apostle nor a Christian.—H. E.
Manning.

Mr. Fickle-mind is, if anything, a
weaker brother than Mr. Feeble-mind.
Few things are more important to charac-
ter than to stand somewhere, and to know
where we stand. Above all people, men
despise the one who is "nothing, and not
much of that." In the "Holy War" Bun-
yan introduces us to a Mr. Anything, who
is fighting first on one side and then on the
other, and there is no telling where you
will find him. At last he gets into one of
the street battles, and, Bunyan says, "had
his leg broken, and he who did it wished

that it had been his neck." That is the
way people feel about such a man. The
Apostle gave teaching in strength when he
said, "Let each man be assured in his own
mind." Be something, be it with all your
might, and be it all the time.—S. S. Times.

Take life all through, its adversity as well
as its prosperity, its sickness as well as its
health, its loss of its rights as well as its
enjoyment of them, and we shall find that
no natural sweetness of temper, much less
any acquired philosophical equanimity, is
equal to the support of a uniform habit of
kindness. Nevertheless, with the help of
grace, the habit of saying kind words is
very quickly formed, and when once
formed it is not speedily lost. Sharpness,
bitterness, sarcasm, acute observation,
divination of motives—all these things
disappear when a man is earnestly con-
forming himself to the image of Christ
Jesus. The very attempt to be like our
dearest Lord is already a wellspring of
sweetness within us, flowing with an easy
grace over all who come within our reach.
—F. W. Faber.

When a weary, selfish heart comes to the
Saviour, the Saviour meets his need by
saying, "Take My yoke upon you." "But,
Lord, he is tired and weary already; an-
other yoke will crush him." No, no; he
has just been carrying himself, and himself
only, and that is the heaviest of all loads,
heavier than any man can bear. But
strange it is, that if he adds another burden,
his own burden will become light. That is
the mystery of grace, that the burdens of a
selfish man are lightened by adding more.
"Take My yoke upon you." And what
yoke is that, Lord? "The yoke of other
people's needs—the burdens of the blind
and the deaf, and the lame and the lepers—
the burdens of other folks' sorrows—put
them on to thy shoulders—take My yoke
upon thee—increase thy burden, and thy
burden shall become light, and instead of
weariness thou shalt find rest."—J. H.
JOWETT, M. A., in "Apostolic Optimism."

Lord, I behold Thy fair world cold and gray,
Made desolate by winter's icy reign;
I hear the gaunt trees sobbing as they sway,
"Oh, to bring back the sweet glad life of May!"
Lo! Thou that makest new such things as
they,
Let me begin with spring-time once again!
Perchance I too might rise again—might
grow
From all that hath been dark and sad and
drear,
Above and far beyond the self I know,
To fresh new aim, new effort, crying, "Lo!
It is I, dear Lord, that died a year ago,
With autumn leaves . . . Thy spring-time
hath been here!"
—Laura Simmons.

The truth that presses upon me today is:
that there is not only a death appointed for
each one at the end of the journey; not
only the daily dying, but there is a kind of
sinking; a spending of the soul in this lim-
ited, perishing existence; a gradual losing
of the soul; a secret dying of the soul,
which is going on all the time; and this
death is the only real death there is. The
other is not death, it is change; this is
death. To have our affections set on things
that are earthly, perishing, temporal, is to
belong to the things that are earthly, perish-
ing, temporal. To belong to them is infi-
delity; is, practically, faith in things seen,
not invisible, not unseen. Keep your eyes
shut long enough, and you will go blind;
keep your soul shut long enough, and your
soul will go blind. See again: sin is the
preference of the seen to the spiritual. The
preference becomes a habit, the habit a
character, and the character a destiny; "to

be carnally minded is death, but to be
spiritually minded is life and peace."
"Life and peace." Peace in life and life in
peace. Living souls, not perishing forms.
That is a very great reality under the mask.
How quickly, and how gladly, our hearts
turn to life and love:

"No life that breathes with human breath
Has ever truly longed for death.
'Tis life whereof our lives are scant,
O life, not death, for which we pant;
More life and fuller, that I want.

—Henry Van Dyke, D. D.

GLEANERS FOR GRANNIE

ADA MELVILLE SHAW.

THE peaceful village of Benton was
shaken from the peaks of its vine-
draped roofs to the swinging shelves in its
cool cellars, where crystal clear "sauce"
was set away for winter days. When the
boys and girls of the village rose up in
youthful indignation and declared that
Grandma Justin, and Eddie Justin, her
lame grandson, "never should go to the
poorhouse—so there, now!" threatening
all sorts of unheard-of things should the
poorhouse prevail, is it any wonder that
law-abiding Benton shook?

"The very i-dee!" cried good Mrs.
Sprecton, her sunbonnet frill trembling in
dismay. "The ve-ry i-dee! Them young-
sters a-teachin' of us! I guess they'll
find out! Why, it's jest like them strikes
in the city. Well, I guess we can man-
age them. Let them keep Gran'ma if
they want to. It's not out of my pantry
they'll be feedin' her. Not but what she'd
be welcome under other circumstances.
Tain't that. But it's demoralizing.
What's the poorhouse for? Tain't any
disgrace, goin' there. I'm sure I'd be
glad of a roof over my head when I'm
eighty-seven and helpless, with my honest
bite paid for and no favors to nobody.
Don't we support the poorhouse? But
tain't that. It's this i-dee of them up-
starts settin' up against their betters!"

Mrs. Sprecton tightened her thin lips
and tied her worn bonnet-strings hard
and fast.

"I dunno," answered Mrs. Elderberry,
"but it *do* seem as if young folks nowa-
days hadn't no proper sense of discipline.
Now if ma ever said a thing was right, I'd
no more."

A pink sunbonnet came defiantly round
the door-jamb, and a young voice, its
sweetness all strained and quivering, in-
terrupted the conversation between Mrs.
Elderberry and her caller.

"Of course you wouldn't, ma! And
we wouldn't either, if all the people in
Benton were like Grandmother Hodges.
She'd never turn poor Grannie Justin out
doors!"

"Marthy—Elder-berry!" gasped
Mrs. Elderberry, thrusting out hands of
rebuks and horror. "What you thinkin'
about? Are you goin' to send your moth-
er's white hair with sorrow to the grave?"

"It's not white—yet," murmured the
young girl, slyly, looking at the smooth,
heavy brown hair that adorned her moth-
er's shapely head. "But Grannie's is
white!" she added, passionately, tears
rising fast.

"Course it's white. She's eighty-seven.
What's that got to do with it? A body
oughtn't to be ashamed of white hair!"
Mother Elderberry glanced in the little
mirror hanging near. Not a silver thread

in all that satiny brown, and she the mother of a fifteen-year-old lass!

"It's got everything to do with it," said Marthy, trying hard to control the quick beating of her heart. "Ma, we don't mean to be bad, but — but it's a wicked shame! Didn't we — Benton people — kill Grannie's son? And then to send her to the poorhouse after that! Whose fault is it poor little Eddie is lame and can't work in the fields as he used to? You know it was his father hurt him when he was drunk. And would he ever have got drunk if Benton people hadn't?"

"Sho! Sho! Marthy! Marthy!" spoke up a new voice, a good-natured bass voice, at the sound of which the excited girl turned with a gasp of relief and ran to nestle the pink sunbonnet against her farmer-father's rough shirt sleeve.

"Turnin' temperance speaker, my girl? That's all very well, but it sounds jest a *leetle* mite rough to hear our Marthy haranguin' her own mother, now don't it, dear?"

But a shower was falling — a hot, angry, summer shower — and silence reigned in the big, sunny kitchen, while the farmer sat down and took his troubled girl into his arms.

From its incorporation until one year before these strange doings, Benton had been a village without a saloon. Not even a blind pig had its sty and wallow there. But at last the wily saloon, by local option — promising numerous village improvements from the revenue — got a foothold in the fair little place. It scarcely needs to be stated that ruin followed in the track of rum. Among the very first victims of the alcohol fiend was Tom Justin, the only son of his aged mother, and she was a widow. "They" said it was whiskey and not fever, that killed Tom's wife, six months after he had been killed by his own horse which he had struck in drunken fury until it reared and dealt him his death-blow. Well, however all the misery made its progress, no one in Benton but knew that the prosperous little home had been ruined by drink, and that if the men of Benton — most of them — had never voted for the saloon, Grannie and Eddie would not have been left helpless and penniless to mourn two graves in the village graveyard.

But then it might be much worse for bereaved Grannie and orphaned Eddie than it was. There was the poorhouse! And there was nowhere else. All the Benton firesides were pre-occupied. The dear old lady whose presence would have blessed any home-circle opening to take her in, "belonged nowhere."

Nowhere? Hark! What is this storm of young voices clamoring about? The boys and girls of Benton, too young to vote for or against saloons, but none too young to be hurt by them and to hate them — these boys and girls have suddenly lined up in array to oppose the poorhouse proposition. They love Grannie and her crippled charge. Hadn't she cuddled and coddled every one of them — *always*? Hadn't her fathomless pocket held "sweeties" for the babies and all sorts of treasures for bigger babies ever since — why, *ever since*? Hadn't she always turned a patient and perfectly un-

derstanding ear to stories of boyish bouts and girlish griefs? What quaint comfort fell from those dear old lips, cadenced words that somehow crept into "a feller's" conscience — and a lassie's too — and would be heard and heeded. Grannie Justin go to the poorhouse? Not much! And Eddie? — jolly Eddie, who used to run the fastest, and leap the farthest, and halloo the loudest, until that awful, awful night when he was awakened by a drunken father's blow. The poorhouse? *Not much*! Why, the two together could not eat as much as one fat, lazy pig. Was there not enough bread and butter and sweet milk to be found among the "leavin's" of all the bountifully spread Benton tables to feed these two?

Ah! loyal-hearted boys and girls! Have ye not read? Do ye not know? That once long ago there was One who had not where to lay His head, who was hungry and those who might have fed Him did not?

"If Grandmother Hodges were only alive!" moaned Marthy the rebellious. "She just *made* people kind, somehow. She'd smile and say, softly like, 'Well, now, dearie, don't you think —?' and off you'd go and do just whatever she wanted you to, and she always wanted splendid things. Now ma, she's good — of, course, she's good — but she's, well —" Marthy floundered helplessly. It was hard to be loyal to that good mother whose days were so full of conscientious toil, and yet, at the same time, to differ from her. "Well!" she said, desperately, "ma's *different*! Pa don't like to go against ma, and I *can't* — else we'd bring Grannie right to our house. There's oceans of room. But ma says old people are a responsibility, and there's the poorhouse built for them. She says they're a terrible care!"

"Care!" It was Scott Howard, son of the man who had led the struggle for the establishment of the saloon in Benton, who broke in upon Marthy's speech with scornful voice. "Care! And didn't Grannie and all the other grannies in the world, ever care for anybody? Where'd we all be now if the old folks hadn't taken care of some one? My mother says the grandmothers and grandfathers ought to be given the best there is. We'd take grannie and Eddie in, too, but — *you* know!"

Yes, they knew. Scott Howard's father was going the same way that Tom Justin had, down the saloon path to dishonor.

Benton young people were very much in earnest and very far advanced in their thought. Some said it was because the new preacher in the little church was so much interested in them. Others said it was because they were, most of them, members of a temperance society and a band of mercy. Some one suggested that it was the "spirit of the century" stirring their hearts and minds to strong and noble thought. But we think it was the strong, sweet spirit of Jesus Christ, arousing them to lovely, unselfish deeds.

"Dad! Do you really think it could be done?"

The pink sunbonnet was swinging by its strings, and Marthy's earnest face, a softened, tender copy of Farmer Elder-

berry's, searched his eyes for reassurance.

"Daughter Marthy, *anything* can be done when folks mean business. If you boys and girls will stick to it and stand together through thick and thin, it can be done. Daughter," he added in deeper tones, tones welling up from his great, true heart, "for every kindness done to white hairs your head will lie the easier when — when the snow comes!"

Marthy nodded. Her voice was too husky just then for words. So, rapturously kissing her father, she sped away across the village green, twirling the sunbonnet madly by the much-tied ties. Into Grannie Justin's cottage she flew, "just like the sweet summer wind, bless her dear heart!" exclaimed the old lady, kissing the plump, flushed cheeks and patting them with her wrinkled hands.

"It's all settled, Grannie! You're not going, you're to stay forever!"

A lovely rosy flush touched Grannie's pale cheeks, a lovely light flashed into the dim, brave eyes.

"What do you mean, darlin'?"

"I mean that the poorhouse business is ended, Grannie dear! Ended — like a bad dream, you know. Did you really think we could spare *such* a Grannie? And Eddie — where is the boy?"

"He fell asleep, poor laddie, crying for me — crying because he is not a big man to take care of his Gran. But Marthy, child, you ain't mistaken? Because — I couldn't bear!"

Marthy flung her round, warm arms about the frail, bowed form, a great surge of womanly tenderness and understanding welling up in her young heart. "Hush, dear, hush! Of *course*, you couldn't bear — and we couldn't, either. Why, Grannie, don't *cry*! Laugh, Grannie, laugh! It's sure — surely for certain. You're going to stay here, right in this little brown house. And Eddie's going to school, and" —

How the tears wet those wrinkled cheeks! How the dear hands trembled now that they did not need to fold each other tightly for courage! How those blessed lips tried to speak and failed — lips that had been so brave to say they didn't mind the poorhouse "so very much." As for Marthy, she dropped into Grannie's rocker and hid her face in the clean patchwork quilt on the old bed while Grannie knelt there and whispered the prayer of thanks she could not speak aloud for joy.

But how was it to be done? Winter was coming on the heels of the fall just begun. The little brown house must be kept warm. Attic and cellar must be stored with eatables. Brindle, the old cow, was not much good any more, and thin old blood needs the nourishment of warm, rich milk. Grannie and Eddie must be clothed. How was it to be done?

The Benton Gleaners were organized for this very thing. In this band were all the boys and girls of the village, each one pledged to glean for Grannie. This is the way they worked:

It was Marthy, ingenious, progressive Marthy, who engineered the movement, and it was Marthy's father who had the Big North Barn swept and garnished for a meeting, and his own goodly voice that made the first speech. A rough made speech it was, all of brave "homespun,"

strong and true every thread of it.

"I'm proud of you, lads and lasses," he said. "No good luck comes to them as disregards the white hairs of old age. But it isn't a speech you're after. Now, if I was doing this good thing you've undertaken, I'd just go at it natural-like and practical. Just *glean*! Tain't much to build a big wood-pile when Maple Woods across the crick needs underbrush and saplin's and broken branches cleared away. Then, I kind o' guess, when you get at it, you'll find things coming your way. Miller Brooks 'd jest as soon you'd glean down his way now and then. A bag o' corn meal 's handy for Johnny cakes. Down in my orchard, I reckon, if Marthy puts her specs on, she could find some right nice apples ma and I don't want. Why, in a place like Benton, with farms all about, there's gleanings for a dozen Grannies and a regiment of boys like Eddie. Well, I guess that's about all. You only needed a hint, eh? By the way, Marthy has a Jersey calf she's just as soon you'd glean as not. What say, Marthy?"

And Marthy kissed him there before them all for the gift of the calf, and for the pride of her heart that she could call this splendid, splendid man "father."

When the first flakes of snow touched the roofs of Benton, Grannie sat serenely in the little brown house knitting beside the fire, while Eddie, with slate and pencil, was "figgerin'" away for dear life. A knock at the door startled them both, and they rose to meet the caller, no less a person than Mrs. Elderberry.

"Well, dear heart, your face is a sight for sore eyes!" bustled Grannie, her hospitable fingers beginning at once to fumble with her caller's wraps.

"Jest wait, Grannie Justin, jest wait. I got a piece to speak. You know I ain't no great shakes on bein' sentimental. I'm practical, I am. You know, I guess, I wanted you sent to the poorhouse —"

"There, there, Martha Hodges Elderberry, not a word!" interrupted Grannie; but Martha Elderberry silenced her.

"I'm come to say my say. Don't hender me. I thought honest it was for the best. I been over there, and the old people were real chipper-like. You know I go stavin' round with my work, and I thought — well, there now, I come over to own up, and I'm goin' to. I was jest selfish, and I'm come to be forgiven. My Marthy set me a lesson. She says to me, quiet-like, one day, 'While I'm livin', ma, you won't ever go to the poorhouse,' and I got to thinkin.' Well, there now! Let bygones be bygones? I brought you a few cooked victuals — some pies and doughnuts and a cake and some jelly and things. Wisht you'd come and spend the day soon. Tomorrow? Marthy'll bring the sleigh and bundle you warm. Ma's old seat by the fire's — kind of — lonesome — and —"

"There, there, Martha! You always had a tender heart — kind of covered up like the chestnuts, eh, child? But sound and sweet all through! Sound and sweet all through!" crooned Grannie's gentle voice.

"Takes frost to bust them open, though."

"Frost?"

"Yes. I counted seven grey hairs last night, and I thought, what if pa and Marthy was gone and some one should say 'poorhouse' to me? It all kind of come over me."

It was only a week later that Marthy, the leader of the Band of Gleaners, ran into Grannie's cottage, eager with news.

"The saloon is gone!"

"Gone, child?"

"Yes, gone. Pa said, 'twas a poor rule didn't work two ways, so some of the men 'local-optional' (that's what pa called it) the saloon keeper out of town — gave him a day to travel. Isn't it good?"

Yes, it was good. All winter Grannie's fire never burned low for want of fuel, and Grannie's "but'ry" never was bare. But Eddie limped to school without a mother's kiss or a father's word of praise, and the snow mantled two graves that might not have been dug had Benton village kept the saloon away.

Chicago, Ill.

MOTHER

Often, when some great deed is cried
Of one, by flood or flame, who died,
Of men who sought and won their fame
While all the land rings with some name
Or other,

I think me of one warfare long,
Of Marah's water, bitter, strong,
Of sword and fire that pierced the heart,
Of all the dumb, unuttered part,
And say, with eyes grown misty, wet
(Love's vision, that cannot forget),
"All heroes are not counted yet —
There's mother."

—VIRGINIA WOODWARD CLOUD, in *Ladies' Home Journal*.

The Real Tragedy

"I CANNOT understand it," said some one lately commenting on the death of a young girl who had been an earnest Christian worker. "Why should she have been taken away in the very midst of so much unfinished work for God? She was so needed, so useful — why should such a beautiful life have been taken away? There is nothing so sad as unfinished work, left in the midst by the worker."

"Oh, yes, there is," said another friend. "The saddest thing is work that is never begun. Such a death as Ethel's is just the going into a larger life. The work she leaves has already appealed to others, and some one will take it up, never fear. But the soul that has never begun any work for God, and is called to His judgment seat — that is a tragedy, indeed."

Was he not right? It may not be in God's plan for us that we should finish any work for Him; but it is in His plan that each of us should begin something, no matter how small, that shall help to bring the coming of His kingdom, or glorify His name. In every church, in every young people's society, in every individual soul, the saddest thing is the work that is never begun for God. It might be so helpful, so wide, so permanent — but the person who could begin it does not. The greatest oak may spring from a single planted acorn. But if no one plants the acorn — what then? In every life — at every time of life — some work can be begun for God. Its end none can foresee, but its beginning is always in our power. The tragedy of many a useless soul is that it has never begun the work that God gave it to do — the work that He will require, and for lack of which judgment must follow. Is this tragedy to be

ours? We alone can decide that question. — *Wellspring*.

GLIMPSES OF MARIANNE FARNINGHAM

"No time for a last farewell,
No time for the shock of fear,
Scarcely a moment's halt on the shore,
With the guide and the boatman near, —
Dear, how surprised you were to go,
With nothing to suffer, little to know!
Only a moment of dark,
A dream of the fleeting night,
And then the beautiful break of day,
And the quiet peace of the light.
And you found yourself, where you longed
to stand,
In the calm repose of the Fatherland."

A FEW days ago a neighbor came to my study to ask a favor, which was in the form of a question.

"Do you know," she said, "anything about the author of these verses entitled 'Suddenly?' They have been such a comfort to me in the loss of my mother! I should like to have the author of them know it."

Imagine the lady's surprise and pleasure when I said: "Oh, yes, I know the writer. She was my Sunday-school teacher more than forty years ago."

We boys and girls of College Street Baptist Chapel, Northampton, England, knew Marianne Farningham as plain Miss Hearn. Then she was a small, energetic, winsome young woman, the leading spirit in our social circles, missionary meetings, and Sunday-school picnics. Now she has grown gray and quiet; but the same cheery smile lights up her face, and she retains the old interest in all that concerns the young people and the church.

Miss Hearn is very much loved by the members of College Street Chapel. All places of worship in England that do not belong to the Established Church are called chapels. College Street Chapel has a membership of nearly one thousand. Its auditorium will seat several thousand people, and it is usually filled on all occasions of religious worship. It has fine vestries, parlors, and conveniences for Sunday-school and Christian Endeavor.

The late pastor of this congregation, John Turland Brown, was its distinguished and beloved leader for more than fifty years. His was a rare personality and a remarkable ministry. One of the forces that helped make it remarkable was Miss Hearn. All through the years, she, next to Mrs. Brown, was her pastor's nearest friend, best adviser, and truest inspiration.

They lived not far from each other, out at Kingsley Park, among the wild flowers, the brooks, and the birds. They were much in each other's company, but no taint of evil-minded criticism ever rested upon them. They seemed always to pass for what they were — current coin — pure gold. Their tastes for books, fields, flowers, and every gift of God were in perfect harmony.

It used to be said that Dr. Brown could not rise to his highest flights of sermonic eloquence unless Miss Hearn were in the audience. Her poetic sensibilities and rare Christian culture made her an appreciative hearer. Never a fine simile, a poetic allusion, an illustration from nature, a spiritual appeal, that her alert mind and devout heart did not absorb and appropriate.

If the preacher was greatly helped by her presence and appreciation, she in turn was enriched by the personality and power of the preacher. Much of her verse can be traced, in its inspiration and coloring, to College Street pulpit. She received back into her own heart something, in kind and quality, of that which she gave.

One can imagine what the presence of

Miss Frances Ridley Havergal must have been to the preacher who could appreciate and command her. Her tastes, her talents, her devotion, demanded the same richness of mental and spiritual endowment in the one who was her pastor. Miss Hearn's gifts and graces are akin to those of Miss Havergal. If less brilliant in some directions, and less widely known, she is not less devoted or less admired by those who have felt the sweetness and beauty of her deeply spiritual and always stimulating and helpful verses.

Ten years ago and a little more, when her old Sunday-school pupil was revisiting the haunts of his boyhood, Miss Hearn came to call at the old home, and to welcome to the scenes and friendships of the town and the chapel the American wife of the Boston pastor. She expressed the pleasure she had in anticipation, as she had learned that Dr. Brown was to give way on Sunday morning to the boy whom, some twenty years before, he had sent away with a testimonial and a benediction. She insisted that one or the other of the American visitors must teach her Bible-class of young ladies.

What a class that was! Who has not heard of the Alling or the Hubbard class in the Central Presbyterian Church of Rochester, N. Y.? What these are in size and efficiency, though not in sex, Miss Hearn's is in College St. Chapel, and has been such for nearly a quarter of a century.

This noble woman, known everywhere now by her poems and stories, is a faithful Sunday-school worker, an earnest Endeavorer, and a regular attendant on all the services of the church to which she belongs. For more than a half-century she has illustrated the beauty of Christian consecration and the greatness of service.

With John T. Brown gone, and Miss Hearn growing old, College St. must look to its younger members to maintain its prestige for numbers, devotion and efficiency.

God bless the friends and churches of our youth! How much we owe to them of all that we are and are able to do for Christ and the church!—W. H. ALLBRIGHT, D. D., in *Christian Endeavor World*.

BOYS AND GIRLS

IN A MINUTE

"IN a minute!"

This was Bessy Arnold's stereotyped answer. Whatever any one wished her to do, she would always be ready to do it "in a minute." She would get up "in a minute." She would be ready for breakfast, "in a minute." When the other children started for school, she would come, "in a minute." If her mother wished an errand done, she would do it "in a minute." She would practise her piano lesson "in a minute." She would take care of the baby "in a minute." You will readily guess that Bessy's "minute" was often a very long one, sometimes so long that she forgot what she had been asked to do. One day, a poor child came to the door to ask for something to eat.

"Here, Bessy," said her mother, "carry the little girl a bowl of bread and milk."

"In a minute!" said Bessy. She was reading a story-book, and the story was so interesting that she forgot all about the hungry child. Every one else in the house was busy; and the little beggar went away crying, to beg at the next house, which was a mile off. As Bessy considered herself a very benevolent child,

she felt very much ashamed of her forgetfulness.

At another time, Bessy had invited a company of little folks to a tea-party. She had thimble biscuits, and cranberry tarts baked in doll's pie plates, and little scalloped cup cakes, and real coffee and cream. The table was all ready, and the company were playing on the lawn. Whitefoot, the pet cat, was prowling about, with an eye to the goodies on the table.

"You had better bring your friends in to supper now," said Mrs. Arnold.

"In a minute," said Bessy. "Just as soon as we finish this play."

"Well," called mamma, as she went upstairs, "you must shut up Whitefoot, if you are not coming right off."

"In a minute," said Bessy, going on with her game.

Of course, she forgot all about Whitefoot, much to the cat's delight; for she jumped upon the table, and made free with the nicest of the eatables, including the cream.

When Bessy and the little company went gayly in to supper, the jelly and the cream were running together, like a little pink river, along the dainty cloth. The little platter of cold tongue was cleared and licked clean, and Whitefoot's tracks were left upon the pretty, fresh linen. Bessy's minute was such a long one that Whitefoot had plenty of time to spoil the table. When the children came in at last, the naughty cat had disappeared, leaving ruin behind. When Bessy ran up-stairs with the sad story, Mrs. Arnold said:

"You can't have another supper, Bess."

"O mamma, we are almost starved!" pleaded the child. "It would be mean to send the children home without anything to eat."

"They may have some cake and milk on the piazza," said Mrs. Arnold, and Bessy had to content herself with that.

Bessy was not cured of her fault till it got her into very serious trouble.

The family all went to the seaside in August, after Whitefoot's feast, and lived in a cottage. The coast was very rocky, and Bessy delighted to walk long distances, stepping from stone to stone. One morning her mother noticed that the facing of Bessy's dress was torn.

"Go up-stairs, and mend your dress," said mamma, after breakfast.

"In a minute," said Bessy.

As usual, Bessy forgot, and went to the shore with her "facing" hanging. She had a fancy for a lonely walk that day; and, taking her staff, she climbed and ran and leaped to her heart's content. But, in the midst of her good time, she came to grief. As she was stepping from one cliff to another, she caught her heel in the torn facing, and, losing her balance, fell full ten feet between the sharp, rough rocks. Alas! when she tried to move, there was a terrible pain in her right arm. She began to scream for help. Luckily, a gentleman fishing near by came to her assistance. He carried her home in his arms, and a doctor was called. Poor Bessy's arm was pronounced broken. There followed long, weary days of pain, and many a night of sleeplessness. Not only Bessy suffered,

but father and mother and friends were obliged to bear the consequences of her fault.

I have not heard from Bessy since she recovered; but let us hope that she is cured of saying, "In a minute."—MRS. M. F. BUTTS, in *Christian Register*.

A Berry Party in the Winter Time

"I wouldn't do that, dear," called mamma.

Florence, who had been stepping on the mountain-ash berries that had fallen to the walk, looked up. "O mamma," she cried, "it is such fun to hear them crack!"

"But I know of something that will give you much more pleasure," her mother said, rising and going back into the house. In a few moments she came back with a small basket. "Suppose you pick up every berry you can find," she said, "and some day we will do something pleasant with them."

Florence took the basket and ran back to pick up the tiny orange balls, hunting in the long grass about the tree, as well as on the path.

"Is that enough?" she asked, when the basket was full.

Her mother carefully emptied them into a newspaper. "That will do," she said, "but I would be glad to have you give me all you can find."

"What are you going to do with them?" Florence asked, curiously.

But mamma smiled, and shook her head. "That is my secret," she said, kissing the rosy face. "Some day you will see and know all about it."

Now mamma's secrets were apt to be delightful, so Florence filled the little basket every day so long as the tree shook down its pretty fruit. Then she forgot all about the berries.

One gray day in winter Florence and her dearest little friend went out with a big umbrella into a snow-storm, and enjoyed themselves immensely. But after a while the rain began to fall, and the next morning the sun shone on a flashing, glittering world, for every little twig wore a coat of ice, and the trees looked like those in Aladdin's garden.

"This is a good day for our berry party," said mamma at breakfast.

"A berry party—in winter!" cried Florence, forgetting to eat her oatmeal.

"Yes, a berry party in winter, as you shall see," mamma said. "Have you forgotten about the mountain-ash berries?"

"But they are not good to eat!" the little girl exclaimed in surprise.

"Not for you, but for your little guests. Now come, and I will show you." Mamma led the way to the sitting-room and took a bag of berries from a drawer. "Put on your hood and cloak," she said, "and scatter the berries on the crust. I think you will soon have guests."

So Florence ran out upon the piazza, and threw handfuls of berries on the shining snow. How the little orange balls danced and spun along on the hard crust! Then mamma beckoned to Florence to come in.

"If you will watch a few minutes, I think you will see the birds," she said; "for the ice covers everything, and they cannot get much to eat. They will enjoy your berry party."

Sure enough, there came a flutter of wings, and first one, then two or three, and then a great many little brown birds were gathered on the lawn, eagerly pecking at Florence's berries.

Florence clapped her hands. "O mamma," she cried, "I mean to have a berry party every year!"—MARION DICKINSON, in *Christian Advocate*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson XIII

SUNDAY, MARCH 30, 1902.

JOHN 20:1-18.

EASTER LESSON

I Preliminary

1. GOLDEN TEXT: *Jesus said unto her, I am the resurrection and the life.* — John 11:25.
2. DATE: Sunday, April 9, A. D. 30.
3. PLACE: The vicinity of Joseph's tomb.
4. HOME READINGS: Monday — John 20:1-18. Tuesday — Matt. 16:21-28. Wednesday — Mark 9:1-10. Thursday — Luke 24:1-12. Friday — Romans 5:1-11. Saturday — Matthew 27:57-66. Sunday — 1 Cor. 15:1-20.

II Introductory

Through the dusk of the early morning Jewish women bearing spices hastened to Joseph's tomb. They had rested on the Sabbath day, but now they take the earliest opportunity to complete the burial preparations which had been only begun when the body of Jesus was removed from the cross. They knew not that priestly suspicion had caused the tomb to be sealed and guarded. They had heard nothing about the earthquake and the descent of the angel, who had rolled away the stone and terrified the soldiers so that they "became as dead men." They never dreamed what a day of gladness was dawning upon them — the first Easter morning, a day to be remembered throughout all coming time.

Mary Magdalene was the first to reach the spot. To her great surprise and alarm she found the tomb open and apparently empty, and hastened away with the dreadful tidings to Peter and John: "They have taken away the Lord out of the tomb, and we know not where they have laid Him." The two apostles started at once for the sepulchre, John's swifter pace distancing his companion's; but when he arrived he did not venture to enter. He stooped and looked in and saw the linen swathes, but did not pass the portal. Peter, however, had no such scruples, either reverential or ceremonial; he made his way into the tomb breathless as he was, and his boldness drew John in after him. The beloved disciple saw the folded clothes, and the napkin that had covered the head lying by itself; he recognized the Master's touch in what he saw, and believed.

The apostles retired, but Mary Magdalene lingered, tearful and with a breaking heart, at the tomb. One purpose absorbed her — to recover the stolen body. She stooped and gave a quick glance into the empty sepulchre. Angelic forms sat there — one where the head, the other where the feet, had lain; and as she looked in with streaming eyes they inquired why she wept; but her agitation was such that she was not surprised at the apparition or the question. She simply answered, in a passion of tears, "Because they have taken away my Lord, and I know not where they have laid Him." As she turned away a Stranger stood beside her, whom she took to be the gardener, and who also asked the cause of her weeping. She begged him to tell her where he had

put the body, if it were he that had taken it away. "Jesus saith unto her, Mary!" In an instant she recognized Him, and in an ecstasy of rapture, wonder and devotion, fell at His feet. One word only she uttered: "Rabboni!"

He gently withdrew from her. "Cling not to Me," He said tenderly, "I have not yet ascended." And then He commissioned her to publish the glad tidings: "Tell My brethren that I ascend unto My Father and your Father, and My God and your God." She delayed not with the thrilling message. "I have seen the Lord," she told the disciples, "and how that He had said these things unto her."

III Expository

1. First day of the week — our Sunday. Cometh Mary Magdalene. — She was followed, or accompanied, by other women, among them Mary (the mother of James), Salome (the mother of John), Joanna (the wife of Herod's steward). These women were "last at the cross, first at the tomb." They came to anoint His body. The sepulchre — in R. V., here and in the following verses, "the tomb." Seeth the stone taken away — the great circular stone which had been rolled in its groove in front of the opening. The women apparently did not know that it had been sealed and a Roman guard stationed near it. They had not learned of the earthquake, the dispersion of the soldiers, and the rending of the tomb by the angel. They had been perplexed as they came along by the practical difficulty of getting the stone rolled away.

Hence this first day of the week is called "the Lord's Day" by St. John, in Rev. 1:9. It is therefore recognized by inspiration as the sacred day in the Christian week. The day of the Saviour's sepulchre repose was the last of Jewish Sabbaths. The first day of the week has from that time to this succeeded to the honors of the Fourth Commandment (Whedon).

2-5. Then she runneth (R. V., "she runneth therefore"). — The other women kept on and entered the tomb, where they found two angels, one of whom told them that Jesus had risen. Cometh to Simon Peter . . . other disciple. — Peter and John were not far away. Mary ran to tell them that the tomb had been violated (as she supposed). They have taken away. — The "they" is indefinite. Perhaps she had the Jews in her mind; perhaps Joseph and Nicodemus. Ran both together. — How well John remembered that foot-race in the early morning! Being younger than Peter probably, he was the first to reach the tomb. Lampe suggests, however, that Peter's consciousness of guilt made him slower than John. Stooping down, looking in — the hesitation of awe and wonder. Saw the linen clothes (R. V., "cloths") lying. — Only the body had disappeared — why should the clothes be left behind? If the body had been stolen, why were the wrappings not taken?

6-9. Simon Peter . . . went into . . . (R. V., "entered into") the sepulchre (R. V., "the tomb"). — Panting Peter brooks no restraint. As he plunged into the sea to meet his Lord, so now he flings himself into the sepulchre and his eyes search the place — the rolled-up napkin which had covered the head, the orderly arrangement of the burial swathes, the absence of the body. Then went in (R. V., "entered"). — Peter's boldness influences the reluctant John [See Bushnell's noble sermon on "Unconscious Influence" in "Sermons for the New Life."] Believed — not that somebody had removed the body — no exercise of faith was required for that; but that Jesus had again taken the life that

He had laid down and was risen from the dead. John apparently was the first to believe in the resurrection of Jesus. It is not said that Peter believed at this time. Knew not the Scripture that he must rise. — Neither the Old Testament predictions (like those of Psalm 16:10), nor the teachings of Christ himself on this subject had sufficiently impressed their minds for them to derive the knowledge that He must rise from the dead.

Standing and gazing at the folded cloths, the truth flashed upon his mind: Jesus has Himself risen and disencumbered Himself from these wrappings, and has departed. It was enough for John. He visited no other tomb; he questioned no one; he made no inquiries of his friends in the high priest's household — he went to his own house, filled with astonishment, with a thousand thoughts chasing one another through his mind, scarcely listening to Peter's voluble tongue, but convinced that Jesus lived (Dods).

10, 11. The disciples went . . . home. — There was no need to stay longer at the tomb, to seek the Living among the dead. Later in the same day to Peter was granted the special revelation which quieted his doubts and lifted the burden from his heart (Luke 24:34). Mary stood (R. V., "was standing") without . . . weeping. — She had returned to the tomb more slowly than she had left it. While absent the other women had reached the tomb, had seen the angelic appearances, had received the assurance that Jesus had risen, and had fled from the sepulchre with the joyful commission to "tell His disciples, and Peter;" the two disciples had come and gone; but Mary, perhaps the most eager and anxious of them all, had thus far been left in the most sorrowful suspense. Looked into the tomb. — She had scarcely stopped to look in when she first came.

12-14. Two angels in white sitting — the heavenly sentinels, not yet released, stationed over the body of our Lord, one at His head, one at His feet. The apostles saw no angel; the other women at first only one. They have taken away my

TOOK THE HINT

Friend Told Him to Change His Food

Once in a while one can serve a friend and win a life-long obligation by a little food advice. This is worth while. "Very thankful I was to a friend for his advice when he told me about Grape-Nuts Breakfast Food at the time I was suffering. My stomach trouble originally came from neglect of colds which caused catarrh of the stomach, then followed misery from dyspepsia, headache, loss of vitality and flesh."

"Last August a friend in discussing my health said if I would change my food and take Grape-Nuts instead of any other food or medicine for one week he would guarantee that I would be greatly improved and feel like a new man."

"He was so positive that I concluded to try it, and, as I said, I am exceedingly thankful to him. In a week's time I lost the heavy, dead feeling in my head, nausea had ceased and the action of my general system had greatly improved."

"I have stuck fast to Grape-Nuts. Now I weigh nine pounds more and am steadily improving. Grape-Nuts has a most exhilarating effect on the system and makes one feel bright and alive, as though they were well nourished as a healthy man should be."

"The price of Grape-Nuts is within reach of all, but I consider it worth its weight in gold." John Haywood, 3931 Aspen St., Philadelphia, Pa.

Lord. — In the intensity of her feeling even the supernatural excites no wonder. She is too wrought up by the disappearance of the body of her Lord to be surprised at anything. **Turned herself back.** — It was useless to peer into the empty tomb; she will look through the garden in hope of finding some clue to the missing body. **Saw (R. V., "beholdeth") Jesus . . . knew not that it was Jesus.** — Perhaps her eyes were "holden," as in the case of the Emmaus disciples; possibly, however, her non-recognition of Jesus was due to the fact that she had not the faintest suspicion that He was alive; she was utterly absorbed in the desire to find His body.

15, 16. **Woman, why weepest thou?** — to her same question which the angels had put to her. **Supposing him to be the gardener** — perhaps an employee of Joseph of Arimathea, and therefore responsible for the tomb and its contents. **If thou have borne him hence.** — The tomb had been loaned in a moment of emergency. Mary seems to reason that the owner had fixed upon some more permanent resting place for the Lord's body, and had directed its removal. **Jesus saith unto her, Mary** — a self-revealing word. No other than her Lord himself could pronounce her name like that. Her soul passes in an instant from deepest anguish to highest joy. **Rabboni** — "my Master;" or "my Teacher." She utters the one word of joyful recognition and then falls at His feet, seeking to embrace them in the transports of her gladness.

17, 18. **Touch me not** — or, "take not hold of Me." Mary, in the supreme delight of recovering her lost Lord, would have clung to Him and poured out without stint the wealth of her devotion and reverence. But this was neither wise nor seasonable. He was not as He had been, and as yet He had not ascended. **For I am not ascended** — "implying that such 'touching' would no longer be prohibited when He was ascended. Mary seems to have thought that already the 'little while' of His absence was past, and that now He was to be always with them upon earth, helping them in the same familiar ways and training them by His visible presence and spoken words. This was a misconception. He must first ascend to the Father, and those who love Him on earth must learn to live without the physical appearances, the actual seeing, touching, hearing, the well-known Master" (Dods). **Go unto my brethren.** — He appears to Mary first, and makes her the first preacher of the Resurrection. **I ascend** — I am about to ascend. The Ascension took place forty days later. **My Father, your Father.** — The language is peculiar. He had taught the disciples to say "Our Father," but that was in a prayer which He could not Himself use. Being the "Only-begotten of the Father," He keeps His relation distinct from theirs.

IV Illustrative

Christ rose, not that He might bring ecstasy to Mary alone, but that He might fill all things with His presence and His fulness, and that our joy also might be full. Has He not called us also by name? Has He not given us at times a consciousness that He understands our nature and what will satisfy it? Do we find it difficult to enter into true intercourse with Him? Do we envy Mary her few minutes in the garden? As truly as by the audible utterance of our name does Christ now invite us to the perfect joy there is in His fellowship; so truly as if He stood with us alone as with Mary in the garden, and as if none but ourselves were present. Let us not miss

true personal intercourse with Christ. Let nothing cheat us of this supreme joy and life of the soul. Let us not slothfully or shyly say, "I can never be on such terms of intimacy with Christ — I who am so unlike Him; so full of desires He cannot gratify; so frivolous, superficial, unreal, while He is so real, so earnest; so unloving while He is so loving; so reluctant to endure hardness, with views of life and aims so opposed to His. Mary was once trodden under foot of evil, a wreck in whom none but Christ saw any place for hope (Dods).

W. H. M. S. Notes

— Newark Conference W. H. M. S., which has for many years held its district meetings during the month of May, is now holding semi-annual meetings in addition, solely in the interest of information and fellowship. Excellent results already appear.

— Miss Eliza Page, our missionary in charge of the Italian and French work in New Orleans, La., gives her correct address as 1811 Baronne St., New Orleans.

— The Boston Medical Mission, under the care of the W. H. M. S., has a new building which was dedicated March 13.

— Mrs. May Leonard Woodruff is visiting Porto Rico in the interests of the work of the W. H. M. S. Bishop and Mrs. Walden accompany her.

— The Twentieth Annual Report of the W. H. M. S. is a fine volume, and will be heartily welcomed. If wanted in numbers, apply to Miss F. A. Fish, Methodist Book Concern, Cincinnati, O. Miss Hodge at Headquarters, 36 Bromfield St., Boston, can supply New England auxiliaries or individuals.

— The Cleveland Deaconess Home reports total number of calls during past year, 17,584; numbers of papers and tracts distributed, 15,889; hours spent in nursing, 3,038; persons brought to Sunday-school, 189; families aided, 148.

— A missionary teacher in one of the Industrial Homes of the W. H. M. S. writes: "Bishop Hamilton was our guest at dinner last evening. He conducted prayers, and it seemed that God and heaven were very near. The little visits we have at the Home from such people do us a world of good."

— Here is a description of a "lovely box" received at one of our Homes: "It contained quantities of new material, sewing-room supplies, new shoes and stockings, ready-made kitchen aprons, two comfortables and material for another, tablets, pencils, and so many other things that were useful."

— The National Training School and Sibley Hospital report for the quarter ending Jan. 31, 1,270 visits, 10,719 hours lecture and study, 14,315 hours with the sick, 1,540 meetings attended, 1,183 papers and tracts distributed, etc.

— Workers in our Industrial Homes resort to many expedients. An organ was sent not long since to the missionary at El Paso, Texas, and she writes: "I have tried hard to get lumber enough for shelves for my books. When the organ came I said, now we will have a cooking table and shelves from that box. We had been using a barrel for a table. Now we have both table and shelves, the former covered with oil-cloth brought from home, and our kitchen looks ever so much better."

— Miss Margarita Lake, from the Rescue Home in San Francisco, Cal., was called back to the coast in December on pressing business. She had already made partial engagements to serve the Society at some of the Spring Conferences, and she will return if enough societies desire her services. Miss Lake represents the work of the Oriental Bureau in a vivid and striking manner, and arouses great interest and enthusiasm wherever she goes. Any persons desiring her presence should communicate with Mrs. D. L. Williams, Delaware, Ohio.

— Miss Carrie Barge, organizer of the W. H. M. S. in Puget Sound Conference, is coming East this spring, and will respond to invitations from Conferences to work in behalf especially of the young people. Miss Barge has been doing excellent service in the West, and the ministers and home missionary workers are loth to part with her. The demand for some one who can work especially for the young people, however, is so great that it seems best to call her to the East for the time being. Any Conference societies needing her services should communicate with Mrs. D. L. Williams, Delaware, Ohio.

— Rev. A. L. Johnson, pastor of King's Mountain Circuit, N. C., writes: "We are organizing a mission school, and hope soon to organize two or three more. Our Conference is awake to this mission school idea. On my charge, consisting of seven appointments, there are hundreds of poor children who attend no school to amount to anything. Our great need is for consecrated women to train and teach the children. Cannot the W. H. M. S. send us some such women, who for Jesus' sake would count it a joy to come down here for a small pittance to scatter sunshine among these poor, uneducated people?" Mrs. D. L. Williams, who sends this, adds: "This is work among our poor white brothers and sisters in the Blue Ridge Conference. I very much wish for personal gifts to the amount of \$100 for the help of this field. Such gifts must not be money taken from home missionary channels, but a real extra offering. We have no more promising field at present than western North Carolina."

Loss of Appetite

Is Loss of Vitality, Vigor, Tone.

That stands to reason.

It's common in the Spring when the blood, which needs cleansing, fails to give the organs the stimulus necessary for the proper performance of their functions.

Hood's Sarsaparilla cleanses the blood, restores the appetite, gives vitality, vigor, tone—this is one of the reasons why it's called the Greatest Spring Medicine.

Take It.

"My husband and I took Hood's Sarsaparilla and it gave us appetite and strength and restored our health." MRS. THO. GILPATRICK, North Gray, Me.

Hood's Sarsaparilla Promises to Cure and Keeps the Promise.

THE PULPIT IN RELATION to Present Social Problems

Lyman Beecher Lectures, delivered at Yale University, March 5 to 12, by REV. WASHINGTON GLADDEN, D. D., LL.D.

[Continued from last week.]

IV

Our Brethren in Bonds

THE criminal classes — those going to prison, those now in prison, and those leaving prison — are persons with whom the Christian Church and the Christian minister are largely concerned. The prison, the jail, and the workhouse present serious problems. In connection with these the minister will have opportunity to influence opinions. Crimes are wrongful actions which the law undertakes to punish. The category is constantly shifting as ethical standards change. Crime is a variable quantity, acts considered as heroic in one age being punishment in another. The early chapters of penology are chapters of horrors. But brutal forms of punishment have been largely abandoned. The general form today is imprisonment. Yet the prison is a recent contrivance. The Mosaic law knew nothing of imprisonment as a punishment for crime. Ancient prisons were used for the detention of criminals for trial, or to protect them from enemies. In the Middle Ages the prison was an appendage of the feudal system. Imprisonment was first employed as a punishment in the eighteenth century as more humane than the forms before in use.

What are the reasons for punishing crime? The first reason assigned is vengeance. In primitive times the person wronged, or his family, was under obligation to take full vengeance upon the offender. Later, the State took up the responsibility, but the reason continued the same. The growth of moral sentiment has brought a change of view. When we recognize our inability rightly to judge the guilt of the criminal, we realize that we are not fitted to avenge his crime. Yet the feeling of resentment is a proper one. The law of love and forbearance given us by Jesus is a rule for individual conduct and does not apply to the impersonal action of the State. In a republic the people, as representatives of God, must express His mind and will as best they can in displeasure against wrong-doing. Society must regard with displeasure the acts which make society impossible. We ought to estimate social evils more accurately. The worst public enemies are not always the men who get into the penitentiaries. Yet the principle remains the same. Punishment should express the moral judgment of society on wrong-doing, and suffering must follow. Criminals should be made to feel that the resentment of society against their conduct is just.

A second reason given for punishment is that it may deter from crime. If this were the chief reason, then the most severe punishments ought to be the most effective. The reverse, however, has been found to be true. Experience has given rise to the proverb, "Crime thrives upon severe penalties." Reasonable punishment does have some effect in deterring from crime, but it cannot be relied upon for this.

A third reason is the protection of society. Dangerous members must be restrained of their liberty. Society has the right thus to protect itself.

But what is to be done with men when in prison? Make them work and cover the expense of maintaining them there, say some. Even on grounds of economy the money-making plan in the treatment

of prisoners fails. To make them *men* and send them out not to return is a greater economy to the State. Yet there is a more sacred obligation. The prisoner is our brother. Whatever he may do, he is still the child of our Father. Jesus identified Himself with prisoners when He said: "I was in prison and ye came unto Me." He meant by this to tell us that there are elements of Christliness, divine possibilities, in every prisoner. No other doctrine is possible for the Christian minister and the Christian Church. But what should be the attitude of the State? There is but one law for human conduct. The attitude of the State must be Christian. The State must aim to reclaim, to make men, to restore to citizenship. Any other policy would be suicidal. For self-preservation it must cure the defective citizenship of prisoners.

Some men deny the possibility of such a cure. They claim that many are born criminals and cannot be changed; that anatomical and physiological characteristics determine character. But the criminal is one who has broken *human law*. He may be a hero or a martyr in the estimation of some. Political theories warp conclusions. In a convention of criminal anthropologists the skull of Charlotte Corday was exhibited to illustrate the shape of a criminal's skull. In the discussion that followed, however, the conclusion was reached by some present that the skull was that of a patriot. Physiological theories furnish an insecure foundation for dealing with criminals. It is quite possible that physical defects may sometimes be the occasion, rather than the cause, of crime; that the unkind treatment of the physically defective, or unattractive, on the part of their fellowmen, has led to the development of crime which would not otherwise have been committed.

The great majority of criminals *could* be saved if our faith and hope and love and wisdom were all that they should be. Every criminal should be carefully studied, with the effort to arouse intellect, self-respect, hope; to train the hand and the eye as well as the mind. Habits of industry form the primary need of most. This is the first thing dwelt upon in the best reformatories, with the aim to make men, not commodities. Physical training also is given, for physical renovation will often do much toward securing moral regeneration. Intellectual opportunities, too, are furnished. Mr. Brockway used to call the prison at Elmira his university. Religious needs are recognized, but it is to be feared that they are too often ministered to inadequately. Political methods are not likely always to elect the best men for such work. The true reformatory aims to *save men*, and the Christian minister ought to keep in touch with its work.


The length of a criminal's term of imprisonment ought to be decided by the man himself. The court might set a superior limit beyond which his term should not extend, but within that period his fate should be in his own hands. He should go out when *ready* to go out. There is no reason for detaining him if he has become a good citizen. Yet the test of the prison will not be enough. The parole system should be combined with this. If his parole is violated, he must return. This system, like all others, is open to abuse and would require wise and careful administration. Yet a regimen which assumes that the man is to become a good citizen is far better than one which seeks only retribution and money-making and assumes no further care of those discharged.

Christian friendship is always needed by the man discharged from prison. Officials now expect that fifty per cent. of those serving their first term will sooner or later re-

turn. With the second and third term the proportion is much greater. This is because no real reform is accomplished in the prison and no friends and no opportunities are furnished after discharge. The experience of many men who are honestly attempting to struggle back to manhood, but who are cut off from every opportunity to help themselves, and to whom no friendly hand is outstretched, is pathetic in the extreme. These men are in deep need of the saving love of all who have the mind of Christ. Christians *must* help while prisons remain what they now are.

But what of those who are about to go to prison, who are on trial for a first offence? Most of these ought not to go to prison at all. This would be better for them and for the State. The prison is apt to be a school of crime. Many come out from it far worse than when they entered. A system of probation, such as Massachusetts has established, by which the court bids these young offenders go and sin no more, while the continuance of the probation depends upon the use made of it, is far better. This system will no doubt be largely extended.

The State has a most difficult task. Wardens of prisons and superintendents of reformatories should be the best men in the State. Honest and kind they must be, but they should be also unsurpassed as teachers and examples of purity. The best results cannot be reached until the best men fill these positions. The use made of our prisons, by which political spoilsmen remove good men every few years and put in their places the henchmen of some political boss, is a gigantic



**The
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CONSUMPTION

wrong against our civilization. The Christian Church and the Christian ministry cannot ignore this subject. They have no more urgent business.

V

Social Vices

WE shall consider three special forms of social vice—the social evil, so called by pre-eminence, the gambling mania, and drunkenness. The pulpit cannot ignore these; their ravages are everywhere. The work of salvation in its practical aspects consists largely in saving men from bondage to these vices and protecting them against their power. Most pathetic appeals come from unsuspected quarters. For such bound ones the Gospel message is the only message. The one thing needful for them is to understand the help within their reach, to know the mercy extended to them, to secure the reinforcement of will which Divine grace makes possible. The Gospel remedy is the invigoration of manhood to resist and overcome temptation. This has lately been underrated. The attempt has been made to change environment rather than to strengthen character; to get temptation out of the way of men rather than to make men strong to overcome temptation. The popular presentation of the subject creates the impression that men are victims rather than sinners, and that the public authorities are more at fault than they. This is a terrible mistake. It weakens the sense of responsibility. We are saved by conquering, and for this the grace of God is sufficient. We have no promise that temptations shall be wholly removed. This would expose the soul to mortal peril. A serious effect of the present-day temperance propaganda is to disparage moral forces and to turn men from the real question. Something must certainly be done, also, toward removing temptation. The mistake is a mistake of emphasis. The moral aspect of the matter has been pushed into the background. The restoration of manhood by the power of saving grace is primary and paramount, not secondary and subordinate. This is God's order, and any other would be disastrous. We are told that this is the influence of the *Zeitgeist*. But man has been out of his head in recent years. Crazy and incomplete theories of evolution and environment have seemed to him all-sufficient. But he is coming to himself, and he begins to see the place of the spiritual. The truth that must not be

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blurred his man's responsibility for manhood and duty, to fight and to overcome.

1. The social evil is a problem that must be handled with great discretion. It is a question how much law can do toward solving it. Heroic measures are said to spread, rather than to root out, the evil. It is certainly necessary that all sections of a city be united in pushing such measures in order to make them successful. Yet at least the law can prevent this evil from flaunting its indecencies in the streets. Public highways need not be made their market-place. Open allurements cannot exist without the connivance of the police. One alleviating measure is the provision of places of refuge for women and girls who have been caught in these fatal snares. Their fate is a dreadful one. Escape is not easy, for kindred do not help, and few decent homes are open to them. A door of hope should be opened. Some can be saved. The grace of salvation exists for the few, although the many refuse. Christian people should provide a place of refuge. The attitude of the Master, who came to seek and to save the lost, should be remembered.

The conviction is, however, deepening that such checks and alleviations hardly touch the surface of the ulcer. We must find the sources of the disease and there apply the remedy. One chief reason for the existence of this evil is the growing unwillingness of young men and women to assume the responsibilities of family life. Young men will not marry until they can support a wife "in good style;" young women are unwilling to begin the new life in a social position lower than that which their parents have, by years of effort, succeeded in reaching. And parents encourage this reluctance. They are unwilling that their children should bear the burdens which they bore in earlier life and which gave them their strength of character. Their own standards for character are lower than they once were. The community has become perverted by materialism. The nation of France is a warning of what our social condition will become if this state of things continues. Other causes for this evil are found in unsettled economic conditions and transitions in life, but the chief cause is the wrong standard for the family. The cure must be found in some tonic that will invigorate the moral sense and influence all classes of the people. They must be taught that a man is more essential than fine gold, and that a home is not the product of the upholsterer. The pulpit must seek to change the standard, making real things stand first. President Roosevelt, in his "Strenuous Life," gives timely injunctions and warnings in this connection.

2. The evils of gaming are not so great today as they were in the time of Washington when gaming was not discreditable. In England Lord Rosebery today indulges, but suffers a loss of reputation thereby. In most of our States gaming is prohibited, with heavy penalties. Lotteries are now largely swept away. But the present gaming in stocks and produce was not known in the days of our great-grandfathers. How does this differ in principle? It is called a legitimate feature of the market, but the net result is an ethical injury. The question is a complicated one, and it is necessary to maintain clear ideas of the ethical principles involved in it. We note, first, that legitimate trade is the supplying of needed goods at a reasonable profit. This is a valuable service, and the one who renders it is entitled to such a profit. The trader who takes an advantage by charging exorbitant prices for necessities is a robber. The Christian law of exchange is, give as much

as you can. Speculation makes its gains out of the fluctuations of the market. These are an injury to society, hence the gains are made from misfortunes. There may be some service rendered, yet the speculator gives less to the seller and gets more from the buyer than is done in normal conditions. It is, then, impossible for him to adopt the Christian principle of exchange. The speculative element enters into nearly all trade and lowers its principles and motives.

Gambling is getting something for which no equivalent is given. The winner gets his money for nothing. The gain is all gain to one and the loss is all loss to another. The principle is anti-social. No economic society would be possible if all men followed the gambler's rule. The gambler is a thief. There should be given from the pulpit a distinct, prophetic utterance against his work. In polite society games of hazard are now popular in circles that were not long ago considered respectable. The state of mind that can find amusement in getting another man's money is incomprehensible. Such a taste is sordid, repulsive, brutal, beneath contempt. Are we sunk in our miserable money-grubbing to such a depth as to turn our pastimes into schemes for gambling? But the new rich, with minds untrained and characters unspiritualized, are apt to engage in questionable amusements. A public sentiment against such practices must be created from the pulpit. We have a law against gaming-places which can be administered for their suppression if public opinion is sufficiently decided to insist that the police shall do their duty in this direction. But the sugar-coated gambling in the drawing-rooms of the four hundred must be denounced at the same time. The desire to gain something for nothing in any connection contains the same principle. Men would win gain, fame, credit, power, for which they are unwilling to pay the full price in labor, prudence, frugality, patience. The only radical cure is in a change of mind which will bring the grace of contentment, an equable temper in narrow fortunes, a righteous unwillingness to take a man's possessions without making him due return.

3. Concerning the method of dealing with drunkenness, only a few practical suggestions can here be made. First of all, it is well to cultivate serenity of mind and an unre-

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sentful spirit in view of the wide difference of opinion concerning the best methods of suppressing this evil. Intolerance toward fellow-workers greatly weakens the cause of temperance. Next, keep the interests of character supreme. The drunkard must be made to feel his responsibility for his sin and to know the power of Divine grace to supply the needed strength in overcoming temptation. In the third place, remember that, while abstinence for love's sake is the highest rule, it must be purely voluntary. If the drunkard knows that, for his sake, I abstain from what might otherwise be a pleasure to me, it may be some help to him. If, however, he knows that I do it in order to stand well with the temperance people, it will be no help at all. Fourth, observe that no method of dealing with drunkenness from the side of the law has yet proved its superiority. Thus far local option seems to have secured the best results and it appears at present the most promising method. This is open to many objections, yet it is wise to fix the eyes on practical results and let anomalies take care of themselves. Each neighborhood should be able to control itself. There are wide divergences of opinion in regard to these matters of method, and men cannot be put into the category of criminals on this account. In the fifth place, wherever it is decreed that the saloon must go, the community must see that something better takes its place. The investigations that have been made concerning the value of saloons have not convinced us that the saloon is, on the whole, a useful institution. It is, on the contrary, highly injurious. It causes great waste of money and destruction of good habits, of strength and of character. We heartily wish that it could be abolished. Yet the saloon does serve some useful ends. With the majority of its patrons the craving for drink is subordinate, while the desire for society predominates. The saloon is a centre of learning, of books, papers, lectures, political opinions, social beliefs. Professor Wyckoff, in speaking of the adaptation of the saloon to social needs, declares that its influence ranks next to that of the home. Raymond H. Calkins states that an unbiased study of the saloon leads to the conclusion that it is a social centre of great importance, although that may not be the purpose of the keeper.

It is hard to find a social substitute for the saloon, yet such is a necessity and this is the first step to be taken in temperance reform. The new institution must not be a charity; that would kill it. In England many coffee-houses and refreshment-rooms have been established with good success. Few of these have been opened in America, but it is time now to grapple with this problem. The reformer must meet the saloon-keeper on his own ground and beat him at his own game. The saloon caters to the social and political needs of men. Its substitute must meet the same needs. In view of the evil effects of the saloon it is of vital importance that an opposing institution, rooted in reform and in love for our fellow-men, be fostered with care and made to grow for constructive social good.

VI

The Education of the People

TWO hundred years ago, in New England, no question would have been raised respecting the relation of the church and the ministry to public education. This was a religious function. The church and the school were engaged in the same enterprise. The first taxes for public education were levied in Dorchester, Massachusetts, in 1639, for "the religious care of posterity; to fit for public service in the church and the commonwealth in succeeding ages."

Definite religious instruction in the Bible and the catechism was given in the public school. Some of us can remember when the New Testament was still read in the school by the pupils in rotation, and prayer was offered by the teacher. Now there is no semblance of religious devotion in the school. Circumstances have perhaps made this change inevitable. Forms without worship are not to be desired. A service in the hands of those who do not believe in the Bible, nor obey it, would be an evil.

Yet a literary knowledge of the Bible is necessary to every educated man, for the Bible appears in all our literature. Other books are alluded to, but no other one-hundredth part as often as the Bible. Hence there is a hundred times greater need of knowing the Bible than any other book. The most indignant protests against the general ignorance of the Bible come from professors in our colleges. The reports are almost incredible. A comparison with other nations in this regard is not in our favor. German and Scandinavian school children learn something of the Bible. In England the overwhelming majority of the people wish to have the Bible in the public schools. Matthew Arnold, who served for some years as an inspector of schools, was a most enthusiastic advocate of the study of the Bible in the schools. He said that familiarity with the best literature is the best education, hence the Bible should be studied as the only great literature for which the people have had a preparation. He advised a study of the main outlines of Biblical history and the committing to memory of the finest Psalms, historical and prophetic passages, and New Testament parables and other selections. Of the 2,392 school boards in England and Wales all but 91 require in the schools the daily reading of the Scriptures and special instruction in them. Such a state of things may be hoped for in this country, for the great need is beginning to be realized. Not for dogmatic ends should the Bible be studied in the schools, but to teach reverence and an appreciation of the beauty of its poetry and its eloquence, and for its uplifting ideas.

The family is the unit of society. The home trains in the art of living together. It equips with an outfit of thoughts, of sentiments, of habits of action, preparing one to live in the community. The home should give industrial, intellectual and moral training for living in the world productively, worthily and happily. Parents are first of all responsible for the education of their children. But many parents are wholly incapable of educating their children for life in the world, and the State, for its own protection, furnishes schools and requires attendance upon them. The school supplies the defects of parental training. Yet even if all parents were competent to train their children, the school would be needed. Here, as in other relations, a division of labor is called for and the work of specialists is required. Thus parents, while still responsible for the education of their children, are justified in calling in the aid of the school. They would be culpable if they should not do this. Yet the parent cannot at this point surrender his responsibility. He must still see to it that the ruling aims of the school are determined by what is best in the home. In the end the parents, and they alone, are held responsible for the training and education of the child.

On the other hand, the school must seek to do what the ideal home would demand. It must try to give the children from the worst homes the kind of training desired in the best. Its aims cannot be lower than this. The charge is a sacred one, and large-minded, pure-minded, high-minded men and women alone are fitted for the work. Those of an opposite character are as much

out of place in the school as in the pulpit. The essential qualification of a teacher is general effectiveness. His deepest need is the same feeling toward the pupil which a parent would have. He should have a real love of souls, that is, of human beings, whose wonderful endowments are worthy of the enthusiastic devotion of a man or an angel. He must discern the possibilities in his pupil, waken the dull mind, steady the wayward will, and lift up true ideals. No work can be more noble or more worthy. The work is often discouraging and almost heart-breaking, because the homes from which many of the pupils come have not these ideals. It has been said that we can have ideal schools only when we have ideal homes. Yet the law of the true home should be also the law of the school; that is, the law of love, a desire to help, to win the heart and to develop manhood and womanhood. Very many teachers do maintain this lofty ideal, and it is becoming more and more prevalent.

The special aims of the school are two: first, to aid the pupil to realize himself; second, to teach him how to live with others. These two are not separated in life, although we consider them separately.

A complete and full-rounded personality is to be sought. The attempt must be made to lead each pupil to become what God meant him to be—a human integer, not a social cipher. The pupil must come to his own and hold his own in all social conditions. A commonwealth of nobodies comes to nothing. It has been said that democratic governments are the standing together of a multitude of men who could each stand alone. With the clear firmness of the wise parent the teacher will help the child to win victory and to become the master of circumstances. This is the work of the school as a social institution.

As the child is taught to love himself in the true sense, so he must learn to love his neighbor as himself. He must be taught that we are members one of another; that duties are more fundamental than rights in the social order. When the competitive spirit is largely relied upon to secure desired results, the effect is evil. Professor John Dewey says that the tragic weakness of the school is that it endeavors to prepare the pupil in an element in which the principles of social order are lacking—that it has no social ends. Some adequate means must be found to awaken and cultivate a social stimulus. He thinks that the industrial system, by which occupations

A BUSY WORKER

Coffee Touches Up Different Spots

Frequently coffee sets up rheumatism when it is not busy with some other part of the body. A St. Joe, Mo., man, P. V. Wise, says: "About two years ago my knees began to stiffen and my feet and legs to swell so that I was scarcely able to walk, and then only with the greatest difficulty, for I was in constant pain.

"I consulted Dr. Barnes, one of the most prominent physicians here, and he diagnosed the case and inquired, 'Do you drink coffee?' 'Yes.' 'You must quit using it at once,' he replied. I did so and commenced drinking Postum in its place.

"The swelling in my feet and ankles and the rheumatic pains subsided quickly, and during the past 18 months I have enjoyed most excellent health, and, although I have passed the 68th mile post I have never enjoyed life better.

"Good health brings heaven to us here. I know of many cases where wonderful cures of stomach and heart trouble have been made by simply throwing away coffee and using Postum."

are made articulating centres of school life, is socializing.

The school must find some way to cultivate the spirit of service and of fraternity. To give, not to get, all we can, should be the fundamental teaching of the school. Thus only can it make men and women who can stand alone, but who will serve, not strive; help, not hurt; lift up the fallen, not trample on the weak. This renders necessary the exercise of the greatest carefulness in the choice of those to whom this important work is entrusted.

The work of the public school is essentially that of the church—to build character and to strengthen society. The Christian minister, more than any other man, is responsible to see that the school is not turned aside from this work. The right of the minister to an active interest in the public schools is always conceded. He must learn to know the teachers, to cheer, to encourage, to help. He must lift the thoughts of the people concerning the nature of the work which they have to do. There is a tendency to lower ideals, to demand only an equipment for gaining a livelihood. The greatest difficulty which teachers meet is the coarse and blind philosophy which comes from the homes, according to which no study is considered useful which does not help to make money. One reason for our sordid, money-getting life is that people do not know how else to find enjoyment. Up to the year 1900 the average American had had 998 days of schooling; that is, five years of forty weeks each, which would take a pupil now through the fifth grade of our primary schools. This report includes common schools, private schools and colleges.

Parents have an inadequate idea of what education is for. They do not see that to live is more than to get a living. The real value of education is gained in proportion as it opens the mind and heart to the beauty of the world around us, to the value of the life we live, to our spiritual environment. The pulpit must lead the people up to these higher ideals.

The weakness of governing boards in many places causes the weakness found in the schools. These boards too often consist of men who are utterly destitute of the intelligence and experience which the work requires. Political interests control; ward bosses rule. Questions concerning the schools are decided by men who are utterly and brutally ignorant of all the matters regarding which they vote, and who have only their own interests at heart. In such places the schools would be ruined but for the teachers, who cultivate among themselves the higher qualities and ideals. Here is a call for faithful testimony and leadership on the part of Christian ministers. Many other valuable educational institutions also, within the church and without, will enlist their sympathy and support. The preacher of the Gospel is also a teacher. The pulpit should minister to the higher intelligence of the community and win for the church the respect and gratitude of the people. This is a work of *saving men* from sordid pleasures and leading them up to communion with God.

VII

The Redemption of the City

THE work of all ministers, in the rural districts as well as elsewhere, is more or less affected by the cities, which are more and more dominating in their influence upon our national life. They present the most difficult, the most urgent, the most portentous of all social problems. Its solution would abate many of the evils which we have considered and which thrive on the inefficiency and corruption of

municipal governments. They exert an evil influence upon character, upon public morality, upon the convictions of the youth and the standards of honor and fidelity. Those things which the young people in our homes are taught to consider sacred, corrupt city governments despise. Detestable and infamous things they cause to appear honorable. They are hostile to honesty, purity and peace. They are a most deadly evil force. In this subject the minister has the deepest interest, and upon this he has the right to speak.

Two notable causes have contributed to bring about the existing conditions in our cities. The first of these is the rapidity of their growth. During the last fifty years few towns have suffered loss of population, and in nearly all towns and cities this has greatly increased. This has occurred at the expense of the rural districts, which have been largely depopulated. The same change has taken place in the Old World. Corrupt and inefficient municipal governments form the second of these causes. These are not universal, but it is to be feared that they are general. Many of our cities have heavy debts which are oppressive to industry and thrift, and for which the citizens have received no adequate return. The Government secures the spoils in forming alliances with evil doers. It forms alliances also with quasi-public corporations, granting them the opportunity to levy tribute for years to come. Formerly such corporations were thought to be benefactors of the people. For the last decade, however, they have reaped where they had not sown and have gathered where they had not sown. Millions upon millions of dollars are ready to be paid today for a franchise to levy taxes which will enrich such corporations. City officials are elected with this end in view, and the men who seek office are apt to wish to make use of these opportunities.

But there are other deeper causes for municipal misrule: (1) The debasement of the urban population. This is due to excessive immigration; to the industrial fluctuations which deprive many of the opportunity of self-support; to the influx of ne'er-do-wells from the country, who prefer the occasional chances of a day's work in the city to steady employment at home; to indiscriminate charity; to the abandonment by the churches of those sections of the city in which their work is most needed, and to the removal of influential men from the city to its suburbs. (2) The demagogues produced by these conditions. Here action and reaction are equal, and, in this case, they are in the same direction. (3) The partisanship of the voters. Many men of the better class will vote the regular ticket if Beelzebub be the nominee. Hence the disreputable classes, who are never partisans, secure influence. Thus the demagogue holds the balance of power. Yet there are appearing signs of a promise to break these shackles of partisanship. (4) The appeal of the city to the legislature for help when

misrule becomes intolerable. Such interference has been found to be not wholly beneficial. Reorganization is sometimes effected for partisan purposes. Then seven other devils from the state house enter the city hall and the last state of that city becomes worse than the first. (5) What Charles Francis Adams calls the disease of localism. The political division of the city into wards gives the ward boss his opportunity. Ward members work for the realization of selfish schemes. An excess of localism weakens the corporate unity. (6) Municipal politics follow national politics, and thus become destitute of meaning. Absolutely nothing is at stake but the possession of the offices. The only principles are John Randolph's famous seven—five loaves and two fishes.

What are the remedies for these evils? Some changes of organization and of method may be suggested, although no great weight is to be placed upon these alone. Changes of character and purpose must follow. Yet a good method, like a good tool, is more serviceable than a poor one. (1) A positive limitation on the power of the legislature to interfere in city affairs. The city should frame its own charter; its citizens should be permitted to express their life on their own terms. They should have home rule in the largest sense. It should be made impossible for the citizens to shirk their responsibility for governing the city. A bad government should be wholly their own fault. (2) The municipal suffrage should be given to all, both men and women, who occupy city premises, even though they live and vote elsewhere. These are stockholders in the corporation. They pay taxes and are concerned in city interests. There is no reason why a man should not vote where he spends his days as well as where he spends his nights. (3) The abolition of wards as political divisions and the election of councils and boards of education on general grounds. (4) The concentration of the executive power in the hands of the mayor. It is a wise provision that the mayor should appoint and remove heads of departments. But a bad mayor, in that case, will make a bad government. This is as it should be, and the worse, the better. The citizens will then learn to elect their mayor with extreme care. (5) A rigid civil service system, fairly enforced, on the basis of competitive examinations. We say *fairly enforced*, for it is possible that such a system be administered for partisan ends.

All these methods, we believe, would tend to purify and strengthen the municipal government. Yet even than bad government is possible. Something beyond these is needed. The people must have clear ideas of what a well-governed city would be. Mr. Drummond has told us that, as John saw the new Jerusalem, so we must see the new London—the new Chicago, the new Philadelphia, the new Boston—regenerated, purified, redeemed. Nothing worth doing is ever done except



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under the inspiration of high ideas. The new city will be well governed; its laws will be respected; its streets will be safe; in it degrading industries will not be favored; the strong will not grow at the expense of the weak; its people will co-operate in associated effort for the common good. It will have parks and pleasure-grounds easily accessible; libraries, reading-rooms, art galleries, orchestras, free to all its citizens. It will be clean and healthy and desirable for residence in every part. The city will make it possible that no able-bodied man shall starve for lack of work, and will see to it that every able-bodied man who chooses to beg shall either work or starve.

All this is not irrational, but who shall bring it about? The people, in palaces and tenements, in stores, shops, banks and factories. There is nobody else to do it. Good government can come *only* from the people. Democracy with universal suffrage is our dispensation. We must be saved by the people. Reform must come by the wish of the people—not those in churches and colleges and literary clubs and art associations alone, but *all* the people. We must not understate our problem. Great masses of the people are ignorant, depraved, unsocial, unacquainted with our language, with no conception of a government except that of an enemy or an unkind providence from which a dole may be extorted, with no idea of a vote except something to be sold. These are the powers that be. We cannot suppress them; they are too many. The doom of a democracy is to be as bad as its worst classes. We must lift the whole people if we would lift the city. The sixteenth chapter of Isaiah gives the picture of a city free from misery and shame, shining with splendor and honor and eternal excellency. Of that city it is written, "Thy people shall be all righteous." This is the only way by which a city can be redeemed or regenerated. Much may be done by the better classes to hasten this. The prosperous and strong bind burdens for the weak, wantonly or thoughtlessly. Inequalities of taxation work against the poorest. The rich can remedy this at once. Then the task of reaching the multitudes with life and health will be less formidable.

The people must know what is good and how to co-operate. This involves a mighty change. They must be taught what life and love mean. They must be transformed in the spirit of their minds. In short, they must be Christianized. The constructive idea of the co-operative municipality is the Christian idea—one Father, brothers, members one of another. The people must get this idea into their heads. And, naturally, no one will succeed in getting the idea into another person's head until it is first in his own. For this we are hoping—that the Christian law will be recognized as the law to live by, to do business by, to rule by. What *ought* to be is *going* to be. We must believe that if we believe anything.

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And there are signs of the coming change. The last year of the nineteenth century witnessed a great awakening of thought and of conscience. The trend of opinion is toward co-operation—that is, toward Christian co-operation. The change will come when enough persons put the common good above personal good, with the courage and the devotion of soldiers and missionaries. There is a clear, imperative call to the service of the cities in which we live. There is no place where the opportunities of self-denying devotion are greater than in these.

The people in our churches are most of all responsible. They have borne too loosely the bonds of civic organization. They have been willing to accept its privileges without making any return. They have considered unreasonable the suggestion that risks of gain, or business, be taken in order to serve the city. Such ideas of life must be revised. Christians must get the true idea of what Christian conduct means. The Christian minister must awaken and foster the spirit of fraternity, the feeling that the business of citizenship is a high and solemn function. The best part of such work will be done in homely ways in bringing that kingdom of heaven whose foundations are, "No man liveth unto himself;" "we are members one of another." Every word of clear testimony, every unselfish action, brings nearer the day of deliverance. Our work is the work of saving souls, but we must see how souls are lost and what salvation means. There is power in the Gospel to quicken to responsibility, to convict of sin, to lead to a change in conduct. Saving souls is a business larger and more urgent than many think. The calling of the minister never meant so much as now. God help him to understand *all* that it means, and to do the work with all his might!

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Thank offering Expenses.—Twenty five of the fifty-seven charges have responded with the amount asked for. We hope the others have not forgotten it so as to pass it by. Have it ready at the quarterly conference, if yours is not yet held, or else please forward it to the presiding elder as soon as possible. It is mostly the small charges that have responded.

Almost Here.—The end of the Conference year. Claims not all met. Wonder if all are as active as they should be. See that the preacher is paid in cash before he starts for Haverhill. Easier to pay it now than it will be a year hence. All that is left over will add so much to the next year's budget. "Pay today, and trust tomorrow."

Chichester.—There has been a thaw up this way. Probably Boston is still in ice and snow-drifts! We found water to the right of us, water to left of us, water in front of us, and mud all around us. Got into town, but it was a question how to get out. Sunday forenoon—how it did rain! A dozen people gathered, and to these we preached as if they had been as many hundred. In the midst of the rain started for Suncook, but were halted on the way by the telephone man, saying they would not start from the other end by reason of the rain and mud, and suggested we stay where we were. So we turned about and plodded back to our comfortable stopping place. The pastor here, Rev. W. R. Patterson, is not a married man—that is, not yet—so he had to "board us out." This church has had a very pleasant year. A new furnace is being installed, the gift of a Boston gentleman. When the changes necessary are all completed it will mean a total expenditure of not far from \$400. The services of the winter have been much broken up by an epidemic of the mumps. They have been no respecter of persons, for young and old have suffered alike. Even the preacher was laid aside for three Sun-

days. They are working busily to bring up all arrearages, and hope to do so before Conference. There is a universal desire for the pastor's return.

Suncook.—Union evangelistic services have been held for eight weeks. There are no special results in the way of conversions, but the churches have been helped. They are now planning to secure an evangelist. Rev. R. T. Wolcott is closing his fourth year of labor here. The large majority of the people much desire his return, but he has decided that a change will be best, and so notified the quarterly conference. These years have been full of faithful labor. Up to the fourth quarterly conference the pastor had made 723 calls on the people during the Conference year. He has read the Scriptures and prayed everywhere. Just now the three pastors are united in a house-to-house canvass, talking

LADIES to do piece work at their homes. We furnish all material and pay from \$7 to \$12 weekly. Experience unnecessary. Send stamped envelope to ROYAL CO., Dept. 15, 34 Monroe St., Chicago.

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and praying with the people and inviting them to the meetings.

Why not More Success?—This question is often asked. There may be various reasons. Some people are shouting around about the need of a revival, and wish they could secure one. They often talk as if they expected a pastor to come to town with one all made to order and packed in his grip, and all he needed to do was to wind it up and let it loose in the community. They never come that way if they are genuine. The thing that hinders us as much as anything else in some places is the failure of official members to give a hearty moral support to the pastor. They slight him, and say slighting things about him, and may be are themselves not strictly upright in their business relations, and then want a new preacher so they can have a revival. Nonsense!

Splendidly Done.—What's that? The work done by Concord First Church under the leadership of Mrs. Simpson, the pastor's wife. They have subscribed the last dollar of their church debt of \$1,000. She has secured it all. Before the close of the calendar year, which closes the Twentieth Century period, they are to pay it. This is a triumph indeed. Congratulations to the efficient leader, and to the responsive church!

Personal.—Rev. W. A. Loyne conducted a religious service in the parlors of the National Hotel, Washington, D. C., on Sunday morning, Feb. 23, while there with the Amoskeag Veterans, of which he is the chaplain.

South Tamworth.—The people of South Tamworth gave the pastor, Rev. W. S. Frye, what they call a "pound party" a few evenings since. In addition to the groceries given, they presented him with what would constitute the nucleus for quite a library, by putting upon his shelves a dozen valuable books. They evidently mean that the preacher shall not come to the pulpit unprepared to expound the Word. Well, the folks who go to the house of God on the Sabbath feel they have a right to expect from the preacher what they cannot secure in any other place. Bishop Fowler's words concerning sermon preparation, while they may seem to be overdrawn, and hardly to be carried out by any one, do contain some tremendous hints as to the greatness of our work as preachers.

"Little Books on Practice."—We would gladly and heartily commend a little book entitled "Our Lay Office-Bearers," by our old college chum, Dr. G. F. Oliver, a wide-awake presiding elder of the East Ohio Conference. With much clearness and force he lays out their character, calling, duties, specific care, trials and reward, field of action, their relation to the presiding elder, and closes with hints from various sources. It is a book that every official member in all the churches ought to read. It would stir some of them up, so that if they were conscientious, they would either aim to be more useful or else they would resign. It would be a good investment to buy some, and pass them around. B.

Dover District

Lawrence, Garden St.—Feb. 2, 7 were received on probation. In the evening several started in the Christian life. Feb. 9, in the Sunday-school twelve scholars pledged themselves to discipleship in the school of Christ. It was a day of rejoicing for faithful workers, and there must have been joy in heaven, also. March 2, 2 joined the church by letter and 16 by probation. There is a steady forward movement in all departments of church work. Young and old vie with each other in their work for Christ. Finances make an excellent showing. The business of the Lord's house is attended to in a business-like way. Pastor and people enjoy religion and enjoy each other. A unanimous request was made for the return of the pastor, Rev. James Cairns, for another year.

Lawrence, First Church.—The Sunday evening preaching services have been very popular, at times filling the church. The Epworth League is making a place for itself and doing excellent work, which is recognized by the church. Organized young life, wide-awake, aggressive, spiritual, will quicken the spirit of any society. While the church has been seriously afflicted by the death of official members who were pillars in the courts of the Lord's house, it has a splendid class of young men, who love the ways of Zion and are ready to do their part in

the work of the Lord. The foundations of the kingdom are deeply laid; earth's convulsions cannot overthrow them. The ministrations of Rev. F. C. Rogers are greatly appreciated, and will be retained, if possible.

Lawrence, St. Paul's.—No church is better located than St. Paul's. It is in the very centre of intense activity. The Arlington Mills furnish steady employment for an army of laborers. This society has a Sunday-school with an average attendance of about two hundred. The church debt will be canceled before the close of the Conference year. The Epworth League is not as vigorous as could be desired. The Junior League, with a separate department for the smaller children, is doing excellent work. The Ladies' Circle recently gave a supper to the chorus choir, the quality of which was excellent, according to the taste of the presiding elder. Such gatherings contribute greatly to the mutual good feeling between singers and people. All enjoy the songs of the sanctuary, but too frequently the singers are forgotten. Rev. Wm. S. Searle is the pastor of this society, and he fathers it most faithfully. He has the "grace of work" and a "sanctified common sense"—essential elements of success. The people ask for his return for another year.

Lawrence, St. Mark's.—Church finances made a good showing at the fourth quarterly conference. The Ladies' Circle has raised during the year more than \$200. The Sunday-school is well organized and doing good work. A young men's society has been formed, which is meeting with considerable favor. How to interest and utilize young life, developing character on Christian lines, making it solid for the church, is a matter of vital importance, constantly demanding the wise thought of conse-

crated minds. Rev. F. H. Corson is completing two years of faithful service and has won the confidence and esteem of all. He thinks that his special work has been done, and that a new personality might add new interest to the work.

Newfields.—Special revival meetings have been held continuing several weeks, the pastor being assisted by his brethren in neighboring churches. A few have found the Saviour, and spiritual life has been quickened. Rev. W. B. Locke is closing his third year of service. His pastorate has been pleasant and profitable. A request was made that he continue with them for another year.

Salisbury.—Considerable improvements have been made on church and parsonage property. The work of the church is harmonious and encouraging. There has been a growing interest in the Sunday-school. While there has been no special revival, the people have faith in God and in their minister, and believe that there are "showers of blessing" in store for them. The general expression is: "We want Rev. G. A. McLucas to be our pastor for another year."

Haverhill, Third Church.—The interests of this society have been steadily growing throughout the year. Congregations are good, and the Sunday-school shows a healthy increase. The social meetings are deeply spiritual, and a goodly number have found the Lord. The young men's society is very popular, and is meeting a felt want. The pastor, Rev. J. T. Hooper, and people are enthusiastic. A change for another year is not thought of.

Haverhill, First Church.—The work is moving splendidly in this church. Preaching and social services are well attended. The Sunday even-

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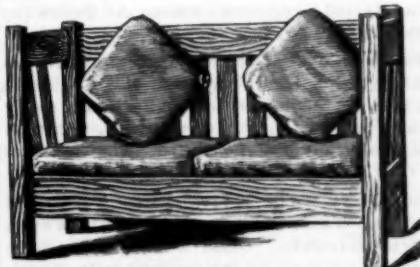
is disconnected in front at the waistline, and has elastic gores at each side, so it cannot break at the waist. Suitable for any day and all the day. Good to work in, walk in, or rest in. It is shapely, comfortable and durable, and as it cannot break at the waist, it is the *Cheapest Corset a Lady can buy.*

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ing prayer-meeting is accompanied with the old-time power, songs are spiritual and prayers are fervent. Testimonies have the ring of hearts who know the Lord. Twelve new members have recently been received into the church.

EMERSON.

MAINE CONFERENCE

Lewiston District

Locke's Mills. — Rev. O. L. Stone, a local preacher, has supplied this charge for two years. A small amount of missionary money helps to eke out a small salary. Mr. Stone has acquitted himself as a Christian gentleman, and has been deservedly popular with all classes of people. But we own no parsonage, and the church, while occupied by no other people, is a union church; the membership is small, and at *Bryant's Pond* it is still smaller. At the latter place we own only a fraction of the church; and as the Baptists have a young and popular preacher, it does not seem wise to longer divide the forces and spend even a little missionary money where there is no better prospect of permanent growth. Locke's Mills can be supplied from Bethel. Another fact points to this solution — Mr. Stone's aged parents desire him to come to look after them. Mr. Stone and his genial wife and little Olive Joy will be greatly missed in the community.

Mechanic Falls and Minot. — Our church property here is in good condition and well located, and is valued at \$5,500. Repairs have been made amounting to \$137 during the year; it is insured for \$3,800, and there is no debt. The Sunday-school has an average attendance of 44. The Epworth League and the Junior League, superintended by the pastor's wife, are doing well. The Week of Prayer was observed, and special meetings were continued for several weeks. The pastor was assisted by Rev. W. B. Eldridge. The church was edified and souls were saved. At Christmas the pastor and family were kindly remembered by gifts of money and other things. The Durgin invested fund is \$1,500. At Minot the ladies are securing money to repair the church. Sunday, March 16, was a very stormy day, but we had an excellent love-feast (one brother said he had hardly missed one for thirty years, and he thought this was the best). After the morning sermon a man and his wife were received on probation. Mr. Hamilton and his family are much desired for the fifth year.

Bath, Wesley Church. — It would be difficult to find anywhere pleasanter relations existing between pastor and people than are found here. At our last quarterly visit on Tuesday, March 11, an evening love-feast was held. About 70 were present, and in song and testimony there was much of the old-time ring and flavor. In the early winter the pastor held revival services for six weeks, preaching nearly every night himself. The results were good. The Sunday-school, notwithstanding the great number of stormy Sundays, has had an average attendance of 137; the Home Department numbers 40; the kindergarten department is flourishing. A teachers' meeting is held weekly. On Tuesday afternoons, after the close of the schools, the pastor meets the children. Thirty-two copies of ZION'S HERALD are taken. The pastor has 200 families on his visiting list, having added quite a large number, and makes three rounds of calls during the year. The League is working faithfully a number of its departments, markedly its Spiritual and Mercy and Help. It is about to introduce a plan for an exchange of papers and other good literature. The fine church property is free from debt and well

insured. At the last quarterly conference not only did the committees present written reports, but also the W. H. M. S., the W. F. M. S., the young People's Missionary Society, and the Ladies' A. d. The people were invited to tarry to these exercises. By a rising and unanimous vote Rev. D. B. Holt's return was requested.

Bath, Beacon Street. — The people are enjoying their beautiful church very much. Congregations are growing; social meetings are largely attended; the Sunday-school averages 90. Fifteen ZION'S HERALDS are taken. The League helps in the finances as well as in many other ways. Mrs. Merrill is doing an excellent work with the Juniors. This splendid church property is insured for more than \$9,000. At the last quarterly conference the officials were in such a happy and thankful mood that a vote of thanks was extended to the pastor, to the building committee, and even to the presiding elder! Only think of it! Thanking a presiding elder! Tell this in Gath! The people here believe in the old adage, "Let well enough alone;" and so Rev. W. P. Merrill is unanimously invited to return for the fourth year.

Oxford and Welchville. — A good healthy advance will be made in the benevolences; finances are in excellent condition; congregations are good, and great harmony prevails on all parts of the charge. Rev. A. A. Callaghan is working hard in Cobb Divinity School as well as on his charge. The people want no change.

Lewiston, Park St. — A recent Sunday was observed as Lincoln Day. Extra seats had to be provided, and on ordinary occasions there is not much spare room. Rev. C. C. Phelan is having a very large Sunday-school class. All the interests of the charge are in an excellent condition.

Oxford Club. — The presiding elder had the privilege of meeting with the Club at Mechanic Falls on March 10. Revs. A. W. Pottle, B. F. Fickett, and R. A. Rich with their wives, and three of the local pastors and their wives, were the guests of Rev. A. Hamilton and wife. A portion of the large vestry was converted into a reception-room, and the small vestries into a dining hall. A good dinner was served. In the afternoon a fine program concerning practical church work was well carried out. Much sociability was interspersed. It was a delightful occasion. Rev. A. W. Pottle is president, and Rev. R. A. Rich is secretary.

A. S. L.

Portland District

Maryland Ridge. — The parsonage is being thoroughly repaired, and the people are feeling new courage. The sermons and pastoral labors of Rev. Geo. W. Stanley are enjoyed, and his return for another year is unanimously requested.

Ogunquit. — Rev. Geo. W. Stanley has continued to serve this church in connection with Maryland Ridge. In addition to the extensive repairs already made upon the church, a new vestry is now being planned. The people feel that the welfare of the charge demands the return of the present pastor.

Kennebunkport and Cape Porpoise. — The church at the Port has been much improved by papered walls, newly painted woodwork, and new windows. The people are rightly proud of it. The Epworth League is prospering under the presidency of Dr. Miller. At the Cape the pastor has started a children's class. All desire the return of Rev. I. A. Bean next year.

Cornish. — This has been a prosperous year on this charge, spiritually and financially. There have been eighteen conversions. Nearly every Sabbath brings some new victories. Sixteen probationers have been enrolled. The return of Rev. C. H. Young is unanimously desired.

Kezar Falls. — The revival already reported continues. There are large congregations even on stormy Sundays. Good work is being done among the children by the pastor's wife. There are 42 members in the Junior League. The pastor has created an interest in missions by lectures and personal work. Rev. M. B. Greenhalgh has been a great help in the regular work of the church as well as in the revival meetings. The quarterly conference gave Rev. F. C. Potter a unanimous and hearty request for his return.

Annual Conference. — Rev. B. C. Wentworth writes that a large number of the preachers have replied to his notice in the HERALD with reference to entertainment. Please attend to this matter at once.

Clark Memorial, Portland. — The reports at the fourth quarterly conference indicate prosperity. The Sunday-school has a membership of 251. It is now too large for the chapel, and better accommodations are needed. The Epworth League numbers 70, and is very active in all departments. During the last quarter 5 have been received into full membership in the church, also 9 by letter and 9 on probation. The net gain in membership for two years is 31. The benevolent collections will show an advance on the previous year. The pastor, Rev. C. A. Terhune, has good reason to feel gratified with the condition of the work and the high appreciation expressed at the quarterly conference. Still larger success will be expected in his third year with this growing church.

E. O. T.

VERMONT CONFERENCE

Montpelier District

Bradford. — Miss Martin, our deaconess, has been at work here for a few weeks. At the village a Junior League of 30 members has been organized. Considerable work has been done in visiting in West Bradford. The year closes with all departments of the work well looked after, and an urgent request that Pastor Webb enter the select company of six-year servants of the church. During the year the vestry has been frescoed and electric lights placed in the same. Two new furnaces have been put in position under the church. Largely through the generosity of a former Bradford boy, electric lights will be placed in the parsonage at once. New singing books have been provided. These new improvements will be reported paid by Conference. Current expenses are reported well in hand as the result of business methods. Spiritual interests are well looked after, the church showing a substantial gain in membership.

Northfield and Gouldsville. — The year closes on this charge witnessing one of the best of its good periods. The membership of the church has greatly increased, this largely through the personal solicitation of Pastor Sharp. In addition

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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tion to material improvements previously noted, 150 hymn-books have been purchased, 50 Psalm books put in the Gouldsville house, and necessary repairs made upon the bell. All bills on the new parsonage are paid to date. The Sunday-school reports a gain of 25 per cent. during the year, and there is a corresponding increase at the other services. A Junior League has been organized, which has an average attendance of 30 children. The Epworth League gives an interesting report of out-district work which has borne fruit.

West Fairlee and Copperfield.—Perhaps this charge shows more marked improvement—all things considered—than any other on the district. Much of the work done here is fundamental, and will make possible the better work in years to come. The repairs on the West Fairlee church are only partly completed, but will be carried on next year. We pay as we go. Plans are on foot and a part of the funds already provided for thoroughly overhauling the church at Copperfield the coming summer. Pastor Estabrook has been highly complimented for his tact and persistence in the delicate task entrusted to him.

Chelsea.—Repairs previously referred to have been completed on our church property here to the extent of \$350 and the bills paid. The West Hill part of the charge has already provided \$915 for the thorough remodeling of its church edifice. The repairs which have been completed and those in prospect have been made possible by Pastor Allen's faithful work. This brother is closing a pastorate of six years with this people, and receives a most cordial and unanimous invitation to come back and complete his work. W. M. N.

N. E. SOUTHERN CONFERENCE

New Bedford District

Provincetown.—Mr. Salathiel Hamilton, the oldest male member of Centre Church, died, Sunday, March 9, at the advanced age of 90 years and 6 months. Mr. Hamilton had been a member of the Methodist Episcopal Church almost seventy-five years. For more than sixty-seven years he and his devoted wife lived most happily together. Mrs. Hamilton cannot recall that, during all those years, he ever spoke an unpleasant word. He was a Christian man.

New Bedford, Allen St.—At the fourth quarterly conference Rev. L. M. Flocken, who has served this church for three years, received a hearty and unanimous vote to return; and that is not all. Rumors were in the air that he had received an invitation to become pastor of a church paying a larger salary; hence his official brethren not only invited him to remain, but voted to increase the salary \$200. This will make three churches in New Bedford which pay \$1,200 and parsonage.

Provincetown, Centre Church.—The Sunday-school has just held its annual election. Mr. D. M. McKay is superintendent. Miss Betty D. Rich, for many years the faithful secretary, resigned. A sincere vote of thanks was tendered her for her efficient services. Miss Mabel W. Smith is the new secretary. It was voted to purchase one new book each month for the library. Mrs. Thomas Taylor has been re-elected president of the Ladies' Society. This is one of the most efficient organizations of its kind in the Conference. Capt. Angus McKay has recently presented a clock to the Sunday-school.

This is only one of the many generous deeds Capt. McKay is constantly performing. Mrs. Brightman injured herself quite severely by tripping over a rug. In falling she struck her face on the furniture. The pastor, Rev. Geo. E. Brightman, has accepted the invitation of the G. A. R. to give the oration, May 30. One young man has confessed Christ and was received on probation, March 9. One hundred and seventeen copies of ZION'S HERALD come to Provincetown.

Fairhaven.—Four were baptized and 2 received into full membership, March 2. The class and prayer-meetings are well sustained. Union Sunday evening services are being held during repairs in the vestry of the First Congregational Church. The pastors alternate in preaching. The meetings have been largely attended. Two young men have recently confessed Christ. L. S.

Providence District

Newport, Thames St. Church.—There are 44 subscribers to ZION'S HERALD in this charge, and there is similar prosperity everywhere in the church. This pastorate ought to be a very happy and satisfactory one to Rev. C. H. Smith, the pastor. He has a corps of splendid workers who support him in every good work. The year is closing without a cent of debt anywhere, and there is money in the treasury of every society. Though not all of the 53 persons received on probation during the past two years have been received into full membership only one has proven unworthy of fellowship. For this splendid showing great credit is due to the class-meeting, the Epworth League and Junior League, and the faithful work of some Sunday-school teachers. Some important improvements on the church property are already provided for, and work is beginning. By a unanimous rising vote the fourth quarterly conference adopted resolutions of esteem for Dr. Bass, the retiring presiding elder, and by a similar expression requested the return of the pastor.

Presiding Elder Bass is receiving votes of esteem everywhere in the quarterly conferences. It must be gratifying to him.

Pawtucket, First Church.—The Ladies' Aid Society voted \$100 out of their treasury for the church debt. Several hundred dollars have been paid this year. KARL.

Brockton and Vicinity

Brockton, Central.—On Sunday, March 2, Pastor Wadsworth received 3 by letter, 1 on probation, and baptized 7.

Franklin.—On Feb. 21, the Junior League connected with this church gave a very fine entertainment in commemoration of Washington's Birthday. The principal feature of the entertainment was a scarf drill by sixteen young lads and misses, in which the national colors were displayed in a variety of ways. The entire program was prepared and conducted by the pastor's wife, Mrs. J. N. Patterson. The entertainment netted about \$28. The Juniors have paid into the church treasury \$40 for current expenses this year.

Holbrook.—One young person recently commenced the Christian life. At the fourth quarterly conference the pastor, Rev. J. S. Thomas, was invited to return for the second year.

Stoughton.—At the last communion service, March 2, the pastor, Rev. Jerome Greer, received 1 from probation.

Rockland.—The Epworth League of Hatherly Church recently entertained the Old Colony Circuit League. Delegates were present from West Abington, East Weymouth, Scituate, East Braintree, Hingham and Church Hill. B. S. Sylvester, of East Weymouth, gave an address of welcome. Rev. George S. Butters, of Somerville, gave an inspiring and helpful address on "The People We Ought to Keep." A social time followed, with music and refreshments. Rev. I. W. LeBaron is pastor.

East Bridgewater.—On Sunday, March 2, the pastor received 1 into the church from probation.

Bridgewater.—Some months ago one of the members of this church, who has the cause of God at heart, said he would pay one-half of the mortgage on the parsonage providing the whole amount was raised by the first of April. The pastor, Rev. N. C. Alger, and some of the members went to work with a will, so that the whole

BLUE

Dark and Dreary Lives Made Full of Joy by the Great Strengtheners Dr. Greene's Nervura.

Volumes and volumes of letters from women cured of serious troubles have been printed to show the sterling worth of Dr. Greene's Nervura. Does not this convince you that it will help you?

Mrs. H. J. W. HENNING, 209 East 104th St., New York City, says:—

"For five years I was afflicted with falling of the womb. I was in agony most of the time. I had those awful bearing down pains that all women who suffer from female weakness know are almost unbearable. I had such terrible back-aches it seemed as if I must scream. I lost child after child because I could not carry them the full time and I was so miserable, and suffered so much that it seemed as though I would go crazy at times. I can't say enough to make any one understand what I did suffer, but I know there are hundreds of other women suffering, and they will understand how fearful it was. I doctored all the time, and kept on taking all kinds of medicine, but my suffering did not grow any less. I was in the same agony all the time."

"Finally I read one of Dr. Greene's books on women, which tell how women keep their health, and youth, and beauty, and I decided to try Dr. Greene's Nervura blood and nerve remedy. I am so thankful I did. I am so grateful to Dr. Greene for this wonderful remedy I cannot say enough for it. I have taken three bottles so far, and it has done me so much good that I shall take it right along. I know this is the only cure there is for women who suffer so terribly as I did, and I hope my letter will be the means of making them take it."

It's your nerves that are making you ill. They won't let you sleep well. They won't let you eat well. They won't let your blood circulate well. Dr. Greene's Nervura changes all this. It is world renowned. It is purely vegetable, and it makes women strong. Dr. Greene stands ready to advise you free. Why not call or write to him? His address is 34 Temple Place, Boston, Mass.

amount has been raised, and the property is now free from debt. At the last communion I was received by letter and 2 young men have commenced the Christian life.

Preachers' Meeting.—At the meeting, March 3, Rev. J. Cooper, of Taunton, read an intensely interesting paper on "A Ramble among Interrogation Points." P.

EAST MAINE CONFERENCE


Bangor District

Houlton.—A healthy, prosperous condition prevails in this church. A particular interest prevails in the Sunday-school and Epworth League. Finances are in a healthy condition. Mother Merritt, who is 83 years old and has taken ZION'S HERALD for many years, fell down stairs not long since and was severely injured. It is hoped she will recover.

Hoagdon and Linneus.—Special services held here are resulting in good work, quickening the church and converting the people. At Linneus the new bell is in place, and the money for repairs will be collected as soon as the pastor's health allows strength for the work. The benevolences are expected in full.

Smyrna Mills.—Excellent congregations greet the pastor at this point. Good hard work has been put into this charge this year, and the people are appreciative of the endeavors of the pastor. About \$90 has been spent on improvements, and about \$100 will be paid on the debt.

Patten.—Faithful work here has not been without results. Sickness in the pastor's fam-



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ing powder. Why is **PEARL-
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who have used it for years
still using it? Why are all
willing to pay a little more
for it? 661

Pearline—Standard

ly has hindered the pastoral work a portion of the time, but the family are in better health now. Patten has one of the largest Junior Leagues on the district, having a membership of 40. The meetings are held at 4 o'clock Sunday afternoon, and are occasions of great interest and profit.

BRIGGS.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—A large audience listened to Prof. M. B. Chapman, of Boston University, who delivered a very scholarly and critical address on "A Search after God," which was received with hearty and earnest appreciation. The Gospel Team of Boston University School of Theology will report their recent evangelistic tour among the colleges, on Monday, the 24th.

Cambridge District

Auburndale.—At the fourth quarterly conference the presiding elder received a petition numerous signed asking for the return of the pastor, Rev. W. T. Worth, for a fifth year. The quarterly conference voted unanimously in agreement with the petition. This church has had four years of continuous prosperity. The people have found in the pastor a good preacher, an inspiring leader in social and spiritual work, and a good friend to all.

Trinity Church, Charlestown.—The pastor, Rev. R. F. Holway, received, on March 2, 18 on probation, the fruit, in part, of the special services held in January, and 4 by letter. Col. Taylor (of the *Boston Globe*) has recently transferred the beautiful memorial window, placed several years ago in Monument Square Church in memory of his mother, Mrs. Aolgal R. Taylor, to Trinity Church. The window has been enlarged, and is a great addition to the beauty of this already beautiful house of worship. A full description of this window with electro, has appeared in the *HERALD*.

Worthen St., Lowell.—The year at Worthen St. is closing up successfully under the faithful and wise leadership of the pastor, Rev. J. F. Allen, and he is heartily invited to return for another year.

Lynn District

Mt. Bellingham, Chelsea.—During the past three months a most gracious work of the Holy Spirit has been known. The pastor has been preaching to great congregations on Sunday mornings and evenings. The social meetings have been unusually well attended. The Sunday evening services commence with excellent praise services at 7 P. M., followed by a short, earnest, practical sermon, closing at 8 P. M., after which a short prayer-meeting of great spiritual power is held in the vestry. The Week of Prayer services were of deep interest, and in them souls were soundly saved. On Feb. 3, the evangelists, Misses Frost and Simpson, commenced their labors and continued two weeks. They were the most successful that the church ever knew. Souls were saved each evening. They were followed providentially for a week by Rev. W. A. Dunnett, with his usual eloquent, enthusiastic and successful ministrations of the Word. Since then the pastor has continued the work. Between 20 and 30 have united with the church on probation, and others intend to do so this week. The church enjoys great harmony. The financial condition of the society is the best that it has been for many years. The Sunday-school, Epworth League and Ladies' Aid Society are unusually prosperous. The Junior League was never doing so good work. The pastor, Rev. Dr. N. T. Whitaker, closes this pastorate at the coming Conference session with the freely expressed regrets of the entire people. He sincerely believes that it is the mind of the Holy Spirit that he decline the heartily expressed invitation of the official board that he remain their pastor for another year.

Melrose.—Special services of marked interest were held, March 7-16. The Gospel Ten did valiant service, and were followed by Rev. Leo A. Nies and Rev. Ernest Mills, whose sermons made a deep impression and were followed by good results. This church, under the pastorate of Rev. C. H. Stackpole, has had a good year.

W.

Springfield District

Springfield.—On Feb. 18, a few of the younger ministers of the district, who meet on the third Tuesday of each month for study, were invited to the home of Dr. and Mrs. J. O. Knowles. Knowing that it was the 45th anniversary of their marriage, they offered their congratula-

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Great Reduction Sale

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Upholstery Goods, Tapestries, Damasks, Cretonnes, Lace Curtains, China Silks, etc., etc., with the addition of many Great Bargains in Desirable Goods not included last week. The following items are especially noteworthy, but there are Many Others too numerous to mention.

CRETONNES

French and English Prints, light colors, especially suitable for seashore or country house furnishings.

No.	Was	Now, Per Yd.
285-90 yds. Pansy pattern in five colors,	40c	19c
320-42 yds. Nile ground, all over floral pattern,	62½c	35c
335-47 yds., light blue ground bunches of roses and garlands of ribbon,	62½c	35c
315-31½ yds. cream ground, blue and rose stripe with detached moss rose and carnations	55c	25c
359-29 yds. dark blue ground, Oriental pattern, copied from a valuable antique rug now in the South Kensington Art Museum,	\$1.00	60c
330-95 yds. Block printed, cream ground with large yellow and white roses,	\$1.25	60c
322-85 yds. Block printed, Reddish brown ground, large self-colored Poppy,	\$1.50	50c

And others equally as good at 15c., 19c., 25c., 35c., 50c., and 60c.

LACE CURTAINS

No.	From	To Per Pr.
568-14 pairs Ecru Muslin with yellow and white figures,	\$ 6.50	\$ 2.00
3246-2 prs. Real Renaissance,	25.00	16.00
3201-2 prs. Irish Point,	6.50	4.25
549-2 prs. Brussels,	10.50	5.00
526-2 prs. Swiss Glass Curtains,	8.00	4.50
3236-1 pr. Crepe Curtains,	13.50	8.50
563-3 prs. Gold Silk Curtains,	28.00	13.50
524-3 prs. Fine Gauze Curtains,	10.00	6.00
3221-13 prs. White Arabian Curtains 2½ yds. long,	9.50	6.50
2075-9 prs. Ruffled Gauze Curtains,	2.50	1.25
2074-22 prs. Ruffled Muslin with yellow stripes, 2½ yds. long,	2.25	.90
2198-10 prs. Real Renaissance,	15.00	10.75
1529-11 prs. Arabian Edge Curtains, 2½ yds. long,	9.25	7.25
1532-15 pairs Arabian Curtains, narrow edge, 2½ yds. long,	8.75	6.75
1531-7 prs. Arabian Curtains, narrow edge, 2½ yds. long,	7.75	6.00

LACE CURTAINS

No.	From	To Per Pr.
1964-2 pairs Cluny Curtains	8.50	5.50

And many odd lots of 1, 2 and 3 pairs at prices correspondingly low.

TAPESTRIES AND DAMASKS

No.	From	To Per Yd.
1190-25 yds. Cotton Tapestry, gold and olive on green ground,	\$2.25	\$1.50
76-22 yds. Wool Tapestry, old red ground with colors,	3.50	2.25
1116-18 yds. Silk Gobelin Tapestry, green ground and colors,	3.00	2.00
1090-21 yds. Oriental Cross Stripe,	1.50	1.00
1082-75 yds. Drapery Fabric, four combinations,	2.00	1.25
4-4½ yds. Olive Wool Tapestry,	6.75	4.50
754-13½ yds. Silk and Cotton Drapery Fabric, rose and cream,	3.50	1.85
107-8½ yds. Stripe Damask, Nile and cream,	4.00	2.25
1020-6 yds. Oriental Damask,	5.00	3.25
113-14 yds. Mode Damask,	4.25	2.50
106-9½ yds. Crimson Italian Damask,	8.00	4.25
115-12½ yds. Yellow and White Damask,	5.50	3.25
1004-12 yds. Rose and Chintz Satin Stripe,	5.00	3.25

These goods are suitable for door or window hangings and furniture coverings. Furniture re-upholstered during this sale at CUT PRICES. Estimates given.

REMNANTS

of Tapestries, Damasks, Velours, Cretonnes Silk and Mohair Plushes in lengths of from ONE TO THREE YARDS at LESS THAN HALF THE ORIGINAL PRICES.

350 Mounted Tint Cloth Shades, 3.0x6.0, ready to hang, at 25c. each.

FIGURED CHINA SILKS,

The 75c. and \$1.00 qualities reduced to 40c. per yard.

PLAIN CHINA SILKS,

The 75c. qualities reduced to 50c. per yard.

During this sale no goods will be sent on memorandum, reserved, exchanged or taken back. All sales must be considered final. No samples of these Mark Down goods can be sent by mail.

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BOSTON

tions and wished them many happy returns of the day. After dinner Rev. H. G. Buckingham, in behalf of his brethren, presented Dr. and Mrs. Knowles with a loving cup as an expression of the esteem and love of the young clergy men of the district. Dr. Knowles responded tenderly, referring to the felicity of their wedded life amid its struggles and triumphs, and giving expression to the peculiar joy which he and his family experience in consequence of the frequent expressions of esteem and love which come from his ministerial brethren. He closed by saying that he was so well pleased with his brethren that he should keep as many of them as possible with him on the district for another year.

Holyoke Highlands.—The Springfield daily papers have announced the fact that Rev. O. R. Miller will leave the Highlands Church, at the coming session of Conference, to accept the position of associate superintendent of the Reform Bureau of Washington, D. C., of which Dr. Wilbur F. Crafts is superintendent.

Ware.—At the fourth quarterly conference the fact was revealed that the charge was in good condition financially and spiritually. Since then a prominent member of the church has offered to pay the entire parsonage debt of \$2,500. Further notice of this will be made later.

Asbury, Springfield.—The Springfield daily papers are responsible for the statement that at the fourth quarterly conference the pastor, Rev. W. J. Heath, withdrew his name from consideration, and will expect to be appointed to another charge at the coming session of Conference.

East Longmeadow.—The return of Rev. W. T. Miller is desired for another year.

Bondsville.—The fourth quarterly conference expressed its desire to have the pastor, Rev. John A. Bowler, returned for another year. A very encouraging revival is in progress in this church. There have been a number of conversions already, and a number more have asked the prayers of Christians. The pastor has been helpfully assisted by R. Hayes Willis and wife, singing evangelists, who are doing excellent service. Several neighboring pastors have assisted by preaching. Recently a proposition was made that a supper be given by the men interested in the church, but when a meeting was held to make arrangements, those present expressed a preference to contribute money rather than the necessary labor. A subscription was started which reached the amount of \$107.

Springfield, Grace Church.—The passing of the fifty-year mark in the life of George Babcock, of 86 Union Street, as a class-leader in the

Methodist Episcopal Church, was fittingly observed recently with a surprise gathering at the home of Rev. C. E. Spaulding on Central St. Mr. and Mrs. Babcock were invited to the parsonage to take tea and spend the evening, without being informed that their friends would follow them there. The surprise was a genuine one, and they were much affected. Nearly one hundred people were in the gathering, including many members of Mr. Babcock's former class in the Central Church at Chicopee and the members of his class in Grace Church. Mr. Babcock's fifty years of consecutive service as a class-leader were finished Jan. 1, and at that time he offered his resignation to the church, which was accepted. At the same time, however, Mr. Babcock was elected honorary class-leader for life, which entitles him to permanent membership in the official board. The company included the Grace Church orchestra, which played several selections, after which resolutions of appreciation were presented by E. S. Witherell, who succeeded Mr. Babcock as leader of the class, and signed by all the office-bearers of the church. Mr. Spaulding made a brief address, in which he presented Mr. Babcock with the credentials of his service, and in behalf of the class and church a purse of \$50. He also presented Mrs. Babcock with a Boston fern and a purse of money. Both responded with much feeling.

South Hadley Falls.—At the fourth quarterly conference the finances were found to be in better condition than usual at this time of the year. At that time the pastor, Rev. John Wriston, turned over the deed of the new parsonage, valued at \$3,000, on which \$2,400 have been paid. The Ladies' Aid Society assumes the balance. The pastor's return for another year is unanimously desired. On a recent evening the young people of the charge expressed their appreciation of their pastor by making him a gift of a fine house-coat.

CHURCH REGISTER

HERALD CALENDAR

Maine State Epworth League Convention
at Livermore Falls, June 26-27

Conference	Place	Time	Bishop
N. E. Southern,	Rockville, Conn.,	Apr. 2,	Merrill
New York,	New York,	" 2,	Fowler
New York East,	Torrington, Conn.,	" 2,	Cranston
New England,	First Ch., Boston,	" 9,	Walden
Vermont,	St. Albans, Vt.,	" 9,	Goodsell
Troy,	Saratoga, N. Y.,	" 10,	FitzGerald
Eastern Swedish,	Worcester, Mass.,	" 11,	Cranston
Maine,	Berwick, Me.,	" 16,	Goodsell
New Hampshire,	Haverhill, Mass.,	" 17,	Cranston
East Maine,	Caribou, Me.,	" 23,	Walden

POST OFFICE ADDRESS

Rev. J. F. Mears, 42 Chestnut St., East Saugus, Mass.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

W. F. M. S.—The monthly prayer service will be held in the Committee Room, Wednesday, March 26, at 11 a. m. The leader will be Miss Louise Manning Hodgkins; the subject, "Seven Messages from the Cross."

ANNIE W. PHINNEY, Rec. Sec.

25TH ANNIVERSARY.—The official board, the Ladies' Benevolent Society, and the Epworth League of Tremont St. Church will give a reception to Rev. and Mrs. C. E. Davis in the chapel of the church, Thursday evening, March 27, the twenty-fifth anniversary of their marriage. All friends in Boston and elsewhere cordially invited without further notice.

W. H. H. B.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

W. H. M. S.—At the Conference anniversary of the W. H. M. S. to be held Friday afternoon, April 4, at Rockville, Conn., the address on "Alaska" will be given by A. W. Newhall, M. D. Dr. Newhall will be accompanied by the Eskimo boy, Adloot, dressed in furs, who will sing. He was baptized in the Hagaman (N. Y.) M. E. Church, Dec. 22, 1901, taking the name of Warren Adloot Sowle, the first name for Dr. Newhall, and the last, Mrs. Newhall's maiden name.

Mrs. J. A. SOUTHWARD, Conf. Cor. Sec.

NEW ENGLAND SOUTHERN CONFERENCE TRANSPORTATION NOTICE.—All persons visiting the Conference at Rockville, Conn., will please buy regular full-rate ticket through to Rockville, and call on me for half-rate certificate back. This is the cheapest plan. This does not apply to the N. B., M. V., and N. steamboats. Free returns on steamers.

GEO. M. HAMLEN, Sec.

GENERAL CONFERENCE OF 1904.—The General Conference of 1900 gave the Book Committee "full power to make arrangements for the General Conference of 1904, and to make provision for the expense thereof." At a recent session of the Book Committee a special committee was elected, and is now prepared to receive formal overtures and to enter into correspondence in relation to the location of the next General Conference.

HENRY SPELLMEYER, Chairman,
Newark, N. J.

W. F. WHITLOCK, Sec.
Delaware, Ohio.

AN APPEAL.—I want to get \$100 American money to publish five thousand copies of the conversion and call to preach of William Butler, founder of the Mexico Mission. Are there twenty readers of ZION'S HERALD who will send \$5 each to us? Rev. J. M. Euroza, a native presiding elder, is preparing the work in the belief that this marvelous conversion and not less marvelous call to preach the Gospel of the founder of our Mission, will be of immense good in our work. If more than \$100 is sent in, we will increase the edition accordingly.

JOHN W. BUTLER,
City of Mexico, Mex.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

EAST MAINE CONFERENCE.—In accordance with the first clause of Section 2, Article III, of the By-Laws of the Preachers Aid Society of the East Maine Conference of the Methodist Episcopal Church, the president hereby calls a special Meeting of the Society to take such action in regard to the legacy of the late Joseph S. Ricker as may be deemed for its interests. This meeting will be held at Grace M. E. Church, Bangor, on Wednesday afternoon, March 26, 1902, and will assemble at one o'clock. The attention of members is invited to the fact that fifteen of their number must be in attendance in order to constitute a quorum.

DAVID H. TRIBOU, President.

U. S. S. Wisconsin, Valparaiso, Chile, Jan. 30, 1902.

The National Mutual Church Insurance Company, of Chicago, Ill., incorporated by order of the General Conference, is growing with each year of its existence. Its system of mutual insurance makes fire insurance possible for the weak and struggling church. This often results in saving the locality to Methodism, as the insurance goes a long way toward rebuilding. Every church should consider the advantages of this company.

BOSTON METHODIST SOCIAL UNION.—Monday night, March 24, the regular meeting of the Methodist Social Union will be held at the American House. It will be "Ladies' Night." Rabbi Charles Fleischer, of Adath Israel Temple, will give an address on "The Peculiar People." He will be preceded briefly by Meyer Bloomfield, superintendent of the Civic House, who will give an account of his work in developing an appreciation of the value and importance of American citizenship among foreigners at the North End. The music will be furnished by members of the choir of the Congregation of Beth Israel, consisting of three men and six boys under the personal direction of Cantor Helpert of the Synagogue. Selections of Jewish sacred music several thousands of years old are promised. Jacob H. Hecht, Edward Flene, and Max Mitchell will be the guests of the Union at this meeting. The social hour will begin at 8 o'clock, and all who expect to attend are urged to be at the hotel early so as to get the full benefit of their social opportunities.

LADIES' AID UNION.—The annual meeting of the Methodist Ladies' Aid Union will be held Friday, March 28, in First Church, Somerville. Sessions at 10 a. m. and 1.30 p. m. Miss Mary E. Lunn will conduct the noonday devotions. Three o'clock lecture: "What is Worth While?" by Miss Frances J. Dyer, of Boston. Take Spring Hill Union Square car, which passes the church, at Brookline St., Cambridge Transfer Station; or at the Park St. Subway Station, Boston. Take Union Square, Somerville, car at the South Terminal Station, Boston, or at the Sullivan Square Elevated Terminal. The church is on Bow Street, five minutes' walk from Union Square. Basket lunch.

MRS. PHILIP HAM, Cor. Sec.

Educational Notice.

A subscriber of ours, a prominent business man of Boston, writes that he will be very glad to hear from any ambitious reader of ZION'S HERALD who desires to study Mechanical, Electrical, Steam or Textile Engineering and has not the opportunity to attend school. This gentleman, whose name is withheld at his request, has at his disposal a few scholarships entitling the holder to free tuition in a well known educational institution for home study, the only expense being the actual cost of instruction, paper and postage. Write to W. L. B., Box 3737 Boston, Mass., for particulars if you are ambitious and in earnest.

Cancer Microbe Said to have been Discovered.

The Cancer Germ said to have been discovered by an Eastern physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the Eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula, and all skin and womb diseases. Address Dr. W. O. BYE, cor. 9th & Broadway, Kansas City, Mo.

Organist desires position April 1. Moderate salary Address, "O" Zion's Herald Office.

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or other real estate for cash, no matter where located. Send description and selling price and learn my wonderfully successful plan. W. M. OSTRANDER, North American Building, Philadelphia, Pa.

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BOSTON

OBITUARIES

Can it be?
Matter immortal? and shall spirit die?
Above the nobler shall less noble rise?
Shall man alone for whom all else revives
No resurrection know? Shall man alone,
Imperial man, be sown in barren ground?
Less privileged than grain on which he feeds?
— *Young's Night Thoughts.*

Campbell.—Mrs. Julia Franklin Campbell was born in Auburn, Maine, May 1, 1824, and fell asleep in Jesus, Feb. 27, 1902.

Her parents were Abial and Abigail Lapham. She was married to George Campbell in 1841. They had six children, four of whom are alive. Mrs. Campbell was converted sixty-four years ago at Wilser Pond, Mechanic Falls, Me., and soon after became a member of the Methodist Episcopal Church. She has walked steadfastly with God by faith all these years. Three years ago last November her husband passed away.

There were no doubts; every cloud was banished as she neared the eternal home. She leaves many friends. Her children mourn the loss of one of the best of mothers. She was ever mindful of their welfare, kind and firm, and leaves them as a legacy the aroma of a consistent and tranquil life, and the inspiring memory of a triumphant death. They are comforted in the thought that after a few more years of toil they will be permitted to join her and father in the beautiful city of peace and rest.

A. HAMILTON.

Blackman.—Mrs. Clara T. Blackman, wife of Rev. C. W. Blackman, and daughter of John and Judith Haskell Prince, was born in Livermore, Me., Sept. 13, 1829, and died at Peak's Island, Me., Feb. 10, 1902.

Early in life she had strong impulses and a marked ability to surmount obstacles—traits that characterized her through life. She decided to have an education, and, her father having died, she was thrown on her own resources. She therefore went to work to earn the needed money for that purpose. She attended the Lewiston Falls Academy (now the Edward Little High School), and later Miss Hinkley's private school in Brunswick, teaching a part of the time. When twenty-two years of age she went to Lawrence to work, where she commenced to attend the Methodist Episcopal Church, was converted, and became a member. There she met for the first time her future husband. The 12th of October, 1851, she was baptized, and the Sabbath following Mr. Blackman started in the Christian life. In 1858 they were married, and the same year he joined the Maine Conference. For twenty years they were in the regular work of the itinerancy. In 1878, while on Fayette and East Livermore charge, Mr. Blackman was stricken with nervous prostration, on account of which he was obliged to take a superannuated relation, which he has continued to the present time. They moved to Kent's Hill in order to give their children the advantages of the school, and here was an important part of their life-work. Many students not only found with them a home, but found in that home help and inspiration to continue their studies when otherwise they might have given up discouraged. There are many old students who feel a sense of personal bereavement in her death, and a deep gratitude for what Mr. and Mrs. Blackman have done for them. Beside her abundant home labors and care, she was ever ready to care for the sick and help those in need. Her ability to endure and accomplish was exceeded only by the largeness of her heart and sympathies.

In 1900 they moved from Kent's Hill to Peak's Island, in order to be near their son and older daughter, and here the message came for her to exchange labor for rest. For years she had

ministered to others. When her own suffering time came, she was tenderly cared for in her home, and met the summons with the same fortitude and confidence in God's overruling care that had helped her all the way. Besides her husband, she leaves to mourn the loss of a devoted mother three children: Mr. Charles Blackman and Mrs. Charles Cooper, of Peak's Island, and Mrs. Harry Sleeper, of Natick, Mass.

The funeral services were held at her home, Feb. 12, conducted by Rev. H. A. Sherman, the local pastor, assisted by the writer. The tokens of sympathy and affection were marked. The body was laid to rest in the cemetery near by.

J. B. LAPHAM.

Goodridge.—Micajah N. Goodridge, of the First Methodist Episcopal Church, Lynn, Mass., was translated on Saturday, Feb. 22, 1902, at about 8 P. M.

In the afternoon we talked with him as he sat in his chair in the presence of his family. On leaving him we expressed the hope that we should find him better on the morrow. He chatted in his usual pleasant and cheerful way, and smiled as we left him, quietly saying that he hoped to be better in a day or two. At 9 P. M. a special friend brought word that he had gone home. Stunned at the news, we could not at first have it so. Going at once to his stricken family, we found him sitting as we had left him a few hours before in the same chair, but his eyes were closed, his hands folded, and the great heart that always beat in sympathy and tender love for all was still. It seemed as though he must speak to us once more; but no, his work was finished, and he was to spend his first Sabbath with the redeemed on the morrow.

The First Methodist Episcopal Church of Lynn has lost a great layman—the official brethren unite in saying, "its best layman." Be this as it may, Mr. Goodridge was an ideal layman. He was always in his pew on Sunday morning on time. He never missed Sunday-school. He never failed, when in the city, to be present at the Friday evening prayer-meeting, and to take part in the service. He was a faithful and loving class-leader. He was one of the wisest and kindest of official members, always helpful. He was a member of the Epworth League, and dearly loved by all the young people, for he always attended the devotional, social and business meetings of the League. He was at camp-meeting, and foremost in local mission work. He gave his money as freely as he gave himself; not a cause was omitted, from the Missionary Society to City Missions. His hand was always open to all.

How the people loved him for his constant goodness and faithful service! Not a brilliant man in any direction as men estimate it; but a rounded man in every direction, and for forty-eight years, without a blank or a slip, he continuously and faithfully did his Master's work in this church and the world. It is no wonder that at his funeral there were "banks of flowers" and broken hearts, and every one felt that he had lost a personal friend. In business life he was the same monument of honesty and integrity, and the same loving friend, always to be trusted. We shall miss his missionary offering (one of the largest in the congregation) this year, and every phase of Christian work done by this great church will miss him. What would our church be in this world if all our laymen were like this one? Can we not have more like him? Faithful, all-round men, who carry the work of God on to constant triumph.

All his former pastors will say "amen" to this brief note.

R. L. GREENE.

Mitchell.—Mrs. Della J. Mitchell was born in Prospect (now Searsport), Me., Dec. 19, 1830, and died in Searsport, Me., Jan. 14, 1902. She was the daughter of William and Nancy P. Nichols.

When but a mere child she gave her heart to God, and early in life became a member of the Congregational Church of her native town. After a time, for good and sufficient reasons, she and her parents withdrew from that church and became workers in the Methodist society. In 1860 she married Mr. D. Y. Mitchell, and together they joined the Methodist Episcopal Church, receiving the right hand of fellowship from Rev. George Pratt, who was in the midst of a very successful pastorate; and though many valuable members were added to the

church at that time, none proved more loyal and efficient in the Master's service than Mr. and Mrs. Mitchell.

Mrs. Mitchell was a most estimable woman, living an exemplary Christian life, and encouraging many in well-doing. For many years she was a great worker in the Sunday-school, finding no greater joy than when she was making children and young people happy. Though she had no children of own, she cared with true motherly kindness for several who until they reached mature years made their home with her and her husband. There are several members of the East Maine Conference, as well as some farther away, who can bear glad testimony to the true Christian hospitality received from the hand of this worker in the vineyard of the Lord.

For several years Mrs. Mitchell had been an invalid, but her interest in the work of the church seemed unabated. For many years she was a careful reader of ZION'S HERALD, and often in conversation would quote what she had read in its columns that had helped, pleased, or interested her. The memory of such a life surely is blessed, and we can but feel that she "rests from her labors and her works do follow her."

N.

For Singers and Speakers

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A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure. He says:

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Magazines

— Dr. William V. Kelley, editor of the *Methodist Review*, is making an excellent magazine. It is comprehensive, fresh and progressive. Each number contains timely contributions from a wide range of writers, and stimulating editorial treatment of special topics. The subjects discussed editorially in the March-April number include: "Faith Healing and the Early Christians," "The Cause and Cure of Poverty," "Was Tennyson Guilty of Sibilant?" "Christ or Browning—Which?" "Concerning Immortality," "Catechism of Ministerial Courtesy," "The Dynamics of Christian Progress." Among the contributions are noted: "The Church and Education," Dr. J. F. Goucher; "Types and Hopes of American Democracy," Prof. R. T. Stevenson, D. D.; "Essential Characteristics of the Preacher," N. H. Beatty, (Katon & Mains: New York.)

— To miss seeing and reading the *Magazine of Art* even for one month is, to the lover of art, and others as well, a distinct loss. The March issue has a most pathetic but beautiful frontispiece from a painting by John H. Bacon, entitled, "A Song of Long Ago." The face of the old lady as she leans back in her chair listening to the songs of her little granddaughter at the piano, is a study. The leading article is devoted to a critical estimate of the work of John H. Bacon, by Marion Hepworth Dixon, the paper being enriched with five striking illustrations and a portrait of Mr. Bacon by himself. Mr. Dixon says: "Indeed, an hour spent in Mr. John Bacon's studio in St. John's Wood Road—a studio long familiar as the workshop of Mr. Phil Morris—gives the critic a bewildering sense of the many-sidedness of this painter's output. Not often, in truth, does an artist's mentality put on so many different shapes and guises." Other topics treated and illustrated this month include: "A Vanished Art" (embroidered muslin); "The Statuary of Lord Ronald Sutherland Gower;" "Lord Beaconsfield;" "Thomas Rowlandson," one of "Our Graphic Humorists;" "Mural Paintings by W. B. Hole, R. S. A.;" "Georges Bertrand;" with much else of the greatest interest in the art world. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— "The Great German Reviews," by Wolf von Schlerbrand, and "Ecco Ibsen," by Christian Brinton, are notable contributions in the *Critic* for March. Edmund C. Stedman gives a pleasing and sympathetic sketch of Charles Henry Webb, poet and humorist. In a beautifully illustrated paper Charlotte Harwood introduces us to "Mrs. Frances Hodgson Burnett at Home." New chapters in Joseph Conrad's "Typhoon" are provided, and the "Lounge's" department is particularly well stocked with portraits of authors and literary notes and news. (Critic Company: New Rochelle, N. Y.)

— Besides illustrated articles upon the work of Egerton Castle and Elizabeth Shippen Green, the *March Book Buyer* treats "Local and National Types of Fiction," "Forgotten Nature Studies," "The Development of the Modern Ghost," and "Novels of Importance." The frontispiece is a portrait of Robert Bridges. Among other portraits the "Rambler" presents one of Theodore Roosevelt, drawn from life by C. D. Gibson. (Charles Scribner's Sons: New York.)

— Ellen Thorneycroft Fowler's new novel, "Fuel of Fire," begins in the *March Bookman*. An interesting sketch of "Thomas Nast and his Cartoons" is provided by Arthur Bartlett Maurice. The instalment in "The Great Newspapers of the United States" considers the press during the war, the reconstruction period, the Tweed ring, etc. "Jane Austen and her Country" are depicted in an illustrated paper by Richard Garnett. The "Six Books of Some Importance" this month comprise the "Letters of John Richard Green," Mr. Brownell's "Studies in Criticism," Mr. Burroughs' "Songs of Nature," Prof. Monroe's "Source Book of Educational History," Mary E. Wilkins' "Portion of

Labor," Miss Johnston's "Audrey." (Dodd, Mead & Co.: 5th Ave., New York.)

— The leading contribution in the March issue of *Donahoe's Magazine* is devoted to an interesting account of the remarkable life and work of "Father Mathew," the great Irish apostle of temperance, by Rev. F. A. Cunningham. The article is profusely illustrated. Other papers include: "The Church in the Land of Guadalupe," "Is Russia to be the Future Leader of the Civilized World?" "The Catholic in Fiction," with stories and poems, and the usual departments. (Donahoe's Magazine Company: Boston.)

— In the March *St. Nicholas* the boys are favored with the long, complete story — "The Boy Recruits," by Willis B. Hawkins. Emily P. Weaver opens the number with an interesting sketch of two "Children of an Exiled King" — James II. of England. There is besides a most entertaining variety of stories, poems, illustrations, nonsense rhymes, etc. The department of "Nature and Science for Young Folks" is particularly attractive this month; and the "St. Nicholas League" does not lag behind. (Century Co.: Union Square, New York.)

— "The Dryad," in the March *Photo Era*, evidently intends to hint that spring-time is near at hand. The number is both interesting and instructive, with many beautiful illustrations, especially "Riverside." Note some of the topics treated: "Photography in School Work;" "A Roycroft's Idyl;" "Dr. Grun's New Fluid Lens;" "Hints on Exposure;" "Plain Talks with Beginners;" "Strength and Simplicity;" with well-filled departments and suggestive editorials. Camera users should not fail to read *Photo Era*. (Photo Era Publishing Co.: 170 Summer St., Boston.)

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Boston's Latest Literary Fad

PROF. EDWARD H. GRIGGS closed, on Saturday last, a series of ten lectures on "Moral Leaders," with the presentation of Emerson. Every seat in Tremont Temple was occupied, fully two hundred stood during the hour, and many who desired to attend were not able to purchase tickets. The attendance has been nearly as large during the entire course. Several times the management has been obliged to stop the sale of tickets because the hall would not meet the demand for seats. The price of individual tickets was fifty cents. The writer has been intimately acquainted with Boston for a quarter of a century, and he does not remember when a lecture course, in the forenoon or at any hour during the day, has been so attractive that from 2,000 to 2,500 were willing to pay the price mentioned. Prof. Griggs, therefore, has a "drawing power" as a lecturer never before seen in this city.

The phenomenon is so unusual as to demand attention. Who is the lecturer? Prof. Griggs is a young man about thirty-five years of age. Educated in the middle West, he became a professor of English literature in Stanford University. After a few years of success there, especially as a lecturer, he resigned his position, going abroad for a season of study and travel with the purpose of becoming a peripatetic philosopher and lecturer. He is rather tall and spare, weighing perhaps 140 pounds. His face, of the feminine type, is beardless, and his black hair, worn rather long, is an admirable crown for his impressive countenance, especially when he is speaking. He is not an orator in the ordinary acceptance of the term. His voice is soft and never loud, but possesses marvelous carrying power, so that those who were located in the most remote seats of the Temple heard every word. There is an unintended pathos and persuasive power in his voice which is always agreeable, and, on occasion, very expressive. We have often seen

a large part of the great audience in tears at some tender reference. His diction is chaste, elegant and rhythmical. He begins without note or memoranda of any kind before him, and for an hour pours himself out on his theme, not as if the subject had been written out and memorized (as it probably has been), but as if he was so full of it that he could talk endlessly about it.

After having listened to Prof. Griggs a half-dozen times, we deliberately pronounce him one of the most remarkable men we have ever heard on the lecture platform. Though dealing with men and movements that are similar in many phases, he does not repeat himself. He has, however, overworked a single word on all the occasions we have heard him, and that is the word "fertilize," or some form of it, used in describing the degree to which a moral hero has enriched his age and the world. He seems absolutely sincere in his presentation of his subjects, determined to do every man exact and discriminating justice. He does not deal in panegyric or extravagant eulogy, but is loyal to facts. In every instance he shows the weaknesses as well as the strength of his moral leaders, and leaves his hearers with well-balanced views of men and movements, and the ebb and flow of what he styles the "New Humanism," of which he is the apostle — the evolution of the fuller life which God, in nature and men at their best, is ever unfolding. He is sane, wholesome and oftentimes very inspiring in his ideals for the family, the home, and noble living and doing. Charming reticent in referring to himself, he is especially considerate of the convictions of others, seldom, if ever, uttering a harsh word against anybody, and seeking to find good, if possible, in things which seem evil.

Nowhere did the lecturer seem so remarkable as in the fifteen minutes following each lecture, in which he called for questions or for the expression of divergent opinions. Here his unusual resources best appear. For as soon as the question is

heard, then he proceeds instantly to answer it, with all the comprehensive pertinency and luminousness which would be possible if he had crammed for that single inquiry; and he never hesitates or is at a loss for a reply. It is the opinion of good judges that this aftermath of the lecture was the more interesting and brilliant.

But this genius — for such he is — like the few rare men of his kind, has his limitations, of course. Theologically and religiously, except as he is always suggesting and enforcing the highest ideals of conduct and action, he is mainly an enigma. This he intends to be, and no catechising, however shrewdly put in order to make him reveal his own views as touching the person and work of Jesus Christ, is ever successful. He freely concedes that Jesus was the consummate fruitage of humanity, the best and noblest man that ever lived; but he eludes every inquiry that seeks to make him define his views of Jesus as touching His supernatural claims and mission. That Prof. Griggs holds what is known as the Unitarian view of Jesus Christ rather than the evangelical, is apparent to the critical hearer; and that his course of lectures has been a great make-weight for the opinions and philosophy of that school of thinkers, is equally clear. This is the missing note in his message, as was intelligently and forcefully stated by Rev. Dr. W. T. McElveen in a critique upon Prof. Griggs' views which recently appeared in ZION'S HERALD. As a student of epochal men and movements, Mr. Griggs is critical, fair and just; as a religious teacher, as he sometimes unintentionally, we think, assumes to be, he is inadequate, unsafe, and misleading.

The best lecture to which we have listened was that upon Francis of Assisi. In this he represented that Francis was dominated by the one wholly absorbing purpose of reproducing the Christ life on this earth. And in this he was masterful, showing that he fully comprehended the passion of Jesus "to live for others." As a friend said to us at the close of the lecture: "It seemed as if I was listening to the greatest sermon that I ever heard." The poorest lecture to which we listened was upon Erasmus and Luther. Prof. Griggs seemed unable, for once, to grasp the depths, distinctions and scope of his theme, as if lacking, in personal experience and apprehension, the requisite qualities and emotions which would have enabled him to enter into the life of Erasmus and Luther and the deeper experimental flow of the Reformation. His lecture upon Carlyle was more comprehensive and satisfactory than that upon Emerson. He was true to himself and his love of truth in pointing out very clearly the lack in Emerson — his inability to sympathize with the passion, the suffering, the tragedy, in human life.

Dr. McElveen advised all men to hear him. He did not need to advise the other sex to do so. It is a striking fact that fully eight-tenths of his audiences have been women. It is not to be charged up against Professor Griggs that many women are admirably fond of him; so they were of his antipodes, the unique Phillips Brooks. That he is a modest, sincere scholar, a man of pure life, ardently devoted to his wife and children, is the testimony of those who know him best. That he is only at the opening of a brilliant and remarkable career, is clearly apparent. As he lives in the suburbs of Philadelphia and has consecrated his life to the lecture platform, it is probable that many of our readers will have the opportunity to hear him in the early future. If heard with open ears, with calm and unshaken trust in the great fundamentals of Christian truth, he will prove an exceedingly stimulating teacher. Indeed, he bears to his listeners so much of intellectual refreshment and enjoyment in presenting panoramic views of the past in its great men and movements, that the student who would make the most of time and opportunity in these busy days can scarcely afford not to hear him.